The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

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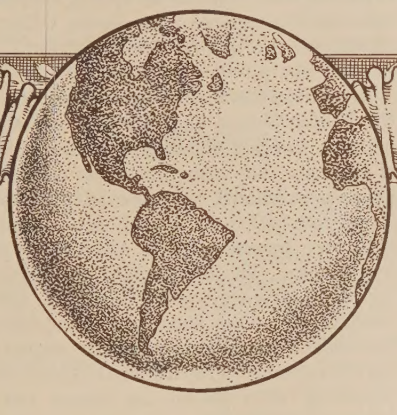

Two Worlds Made One

By Edwin Markham

I love the mystic in his dreams
When earth a fleeting bubble seems—
Love, too, the bluff materialist,
Though there are kingdoms he has missed.
I love soul-men (You ask me why?)
They have a God-hold in the sky
I love earth-men they half know God:
They have a God-hold in the sod.
But best I love the two-in-one,
The man who holds both earth and sun—
A man, who, like a tree, has girth
That grapples him to rock ribbed earth;
And yet a man who, like a tree,
Lifts boughs into the airy sea,
To hear the whispers of the light
And all the wonders of the night.

Great is that man who stands so high
Two worlds are captured by his eye:
He sees these little days of Time
Whirled into a drama, vast, sublime.
Earth has a meaning fine and far
When lighted by a mystic star.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

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Μιγμα

Devout Christian tell us with tears in their eyes that the Western World is relapsing into paganism. Does not this amount to confession that the experiment of making men religious by drilling religion into them has proved a disastrous failure. (*Edmond G. Holmes, in Hibbert Journal.*)

υ λ

After a session which lasted six months, the French Senate and Chamber has adjourned, and will not meet till the middle of October. The session has been remarkable not in what it has done, but in what it has left undone. Though many small bills were passed, none of them were of importance. The decisions of the Washington Conference were not ratified, and nothing was done about the Wiesbaden Agreement nor other agreements respecting the payment of reparations in kind. A couple of days before the House rose, however, the Chamber adopted a voted of confidence in M. Poincaire and his government by 532 votes to 65 votes. M. Poincaire would thus appear to be given a pretty free hand. How will he use it? It is while the Houses are not sitting that biggish events have rather a way of happening. And something really very big impends, for France, no less than Germany, is standing at the cross roads. (*Saturday Review.*)

υ λ

The United States is probably the most religiously energetic country in the world. There is at least no other country in which there is anything like the florescence of new ideas as to the source and direction of creative energy, or so many systems of individual accommodation to it. (*Mary Austin, in the Century.*)

υ λ

More heinous than skimp wages and the deprivation of material comforts in his home, is the forced demand of our selfish indifference that the American working man fight the battle of industrial justice alone. . . . He is fighting the battle of progressive civilization and is loaded with the repute of a contestant for his own selfish interests; moreover, he is himself accepting that role to a lamentable degree. This is our crime, that we force the workingmen into such an attitude. (*Christian Century.*)

υ λ

In America we have more kinds of natural beauty than any poet can find time to enjoy in all his life. What a fine thing it would be if a few of our overheated young radicals and tepid conservatives could be put into communication with this natural beauty and helped to express it with warm natural affection. (*Margaret Wilkinson, in her book, "New Voices."*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

The reaction of complaint is to destroy the complainer.

* *

Genius s no intrinsic excuse for selfishness and bad manners.

* *

Zeal for the welfare of others has turned some big men into little brutes.

* *

Obey the detour sign if you would reach your destination quickly and safely.

* *

The war spirit must be removed from a great many individuals before society will make war upon war.

* *

There are few things more utterly useless than a fifth speaker at an evening meeting, unless it is the fourth!

* *

A pessimist in the Universalist ministry will make just about as much progress as a jelly fish on dry sand.

* *

Nothing exceeds the versatility of the would-be leaders who run after every new rush light which glows in the marsh.

* *

A radiant commission has been given to every Christian to be happy, but mostly we have traded our commission for something to eat or wear.

* *

If you have some good news, tell it, preach it, write it; if you must be a gloom go out into the deep, deep woods and enjoy your gloom all by yourself.

* *

Times are discouraging, confusion is worse counfounded, what will be the end be?" asked the little man, but the great God said, "Wait and trust and work."

* *

The man of deeds was irritated with the man of faith who had visions, but the man of deeds was so busy telling other people what to do and how to do it, he did no deed himself.

* *

Probably no one knows less about the technicalities of cooking than the epicure; the black cook in the South is master in the kitchen as truly as the owner is master in the dining-room.

Discouragement from Great Benefactions

We would not discourage these magnificant gifts which in these later years have been put in service to humanity; may they continue and increase. But there is a curious outcome from some of them. When Mr. Carnegie gave several millions to a university, within a year the president was saying that the big gift was most depressing, because instantly the flowing stream of small blessings, which had given birth to the university and sustained it through more than a century, dried up. The people said two things, either of which was fatal to further help: First, that with this vast sum the university had no further need, and that they were ashamed to give their hundreds, or even thousands, when millions were in the foreground. We know well of churches which have gone down to defeat because of the presence of the "rich man who can do everything and not feel it." And the mass of the people have put everything upon the one. Big rivers roar and rage and destroy in the sudden flood, but the big river of endurance and constructive power comes from a million little springs. This is the age of co-operation but it is far from its goal until all are co-operating.

We Think and Let Think

Incidental to reporting a protest from the mission field in India, against the dividing of the Methodist Church over millennialism, the *Christian Advocate* states that the disposition to controversy has become well nigh universal, and is not confined to any one denomination or to the Church at large, and it is to be deplored, because, as the Indian protest says, it is liable to become bitter and destructive. And then the editor of the *Advocate* resurrects a phrase with which John Wesley opened the door to liberty for those who would enter in: "We think and let think." Surely a significant phrase for the old days to speak, and even more significant for the new days to read, and it is commended to those of persecuting temperament. Wesley's example and precept promoted a concentration of the powers of his converts upon the supreme business of seeking spiritual fellowship with God, and expressing their Christianity in holiness of life. Live minds are sure to think, and think differently. Trouble comes when freedom is restricted, progress comes when thinking is co-operative and cumulative; and the process is Wesley's: "We think and let think."

A Good Time to Think

The slack time of summer, when we, if we can, drop all or a portion of our work, it is a good time to think of some things we have had no time to think about during the rush, and perhaps no disposition to think about at any time. Life is a good deal bigger than our job, whatever the latter is; vacation is potential with something better and more interesting than following the routine of pleasure. It is a good time to think—to get away in some measure from the artificial and to get in touch with the natural. We plunge our bodies into the sea with a shout of joy, little realizing that we are plunging our minds into Nature; we hide ourselves in the shadowy forest and the silence of the wood, little realizing how close we are getting to God. It is a time to think, not the old commonplace every day thought of our daily grind, but something bigger and better, wherein we discover ourselves to be a part of this beautiful and wonderful Nature, no longer tied down to the bench, the plough or the desk. When we see the sea, it is a time to think; when we see the mountains it is a time to think; when we look into the depths of the forest, it is a good time to think; when we gather a wild-flower by the wayside, it is time to think—to think of life in its larger measurements and richer content.

To Centers and from Centers

To centers and from centers—that is the way organizations and nearly everything else grow. Every church must have centers to grow to, and from which it is to grow. There is nothing more important in our church life at the present time than fixing our attention and support upon the new center in Washington and the new Center in Tokyo, Japan. These are our points of concentration and our points of expansion. In Washington, when we have a fully equipped church, we shall be right in one of the world currents where our name and message will be continually impressing themselves upon the world's people; we shall be preparing the world for our coming. And in Japan when we have our Boys' Home adequately equipped we shall be talking to a great nation in a language it can understand. Meanwhile, in the doing we shall grow; just in proportion as we center our effort upon these centers we shall grow. There are other things to do and other times to do them; just now the Universalist Church, in order that it may become universal must get right down to these individual tasks, equipping itself with this National Church and this Japan Home. Think on these things not alone as doing something for some one else—which we should do—but as the best way, if not the only way, of doing something worth while for ourselves.

The Multiplication of "Isms"

Of the making of "isms" there is no end, especially in the new place. Most people when they change their residence, change their clothes, their social relations and their religion! The sense of emancipation from the bonds of the old is gratifying; even if the old was fairly good, there are few who do not like to adventure into the new, when the chance comes. This is not altogether bad, nor deserving of criticism, until, carried to an extreme, it becomes intemperate. Many people have accepted the religion of their fathers and never thought anything about it, until thrown into new company and conditions, when they get a new point of view, and begin to think, which is a good thing for them, and for the world. But there is a very large class who, breaking away from the conventional, swing way over to the other extreme and grasp at whatever is strange, simply because it is strange, and if they can not find an ism that is strange enough, they are not unequal to the task of originating something entirely novel! Religions have become quite as variegated as clubs, and that is saying a good deal. No sane person can keep the run of the clubs in a town and remain sane. It is easy enough, if you can not find a club that suits your taste, together with two others of like mind to form a new one and elect yourselves to office, and then appeal for membership, and get enough to pay the bills. And as for a name, any combination of letters, the more unpronounceable and meaningless the better—and there are those who will bite! Hardly different is it with religions, but the marked peculiarity of the latter is that a very small objective is sufficient to lift the responsibility for the support of the old. "I am now a 'Hijo,' or a 'Wah-wah,' " lifts all obligation from mind and shoulders of the former churchman. As we are saying, this is not all bad; it means that these people think they are thinking, and anyway, they force the older churches to think, and it may be that out of the thinking of many will be revealed or revived or rediscovered some truth which will make the world better and happier.

* *

WAYS OF GETTING WHAT WE WANT

WAR and Alcohol are in the same class, as enemies of mankind; both must be abolished, is the feeling of all Christian people, but there are many methods in many minds as to bringing about this object, and there are some curious situations. As far as majorities go we have abolished alcohol, but now appears a strange psychological phenomenon: A good many people who wanted it abolished, did all they could to abolish it, and are glad it is abolished, are complaining loudly that it was not done right, that the majority is forcing something on the minority without their consent! And they are working up an excess of feeling over the "hardship" imposed upon "millions of people" who are made to conform to the new law.

A good many people are going to be caught by a bit of sentiment, and rather than make a struggle for the thing that is right and best for humanity, are saying, "Let us ease up on it a little." So we are having a ballot taken by a great publication, just to get public opinion—which is nonsense. The ballot is not worth the postage as recording public opinion. It affords those who are financially or personally interested a chance to cast as many ballots as they can afford, and gives the smart Alecs a chance to show how little they know, while self-respecting people refrain from voting on a question that has been settled.

But just here we face the confusion of some great minds; here is a large clergyman who gets almost hysterical over the fact that he wants absolute prohibition, but doesn't think we should have it against the will of the minority, and the usually sane *Christian*

Register is guilty of saying, regarding war, "We shall never abolish war by gradual improvement. . . . If we wait to abolish war till all men love each other we shall wait till the Judgment Day." It must be done by fiat of the Christian conscience. And then in the next column on "The Truth about Alcohol:" "Our loathing for the liquor traffic is a genuine loathing and our love for the rights of man is an expressible love. In order that temperance may abound, let our mind be spiritual first and then legal; let it be persuasive and then with a legitimate majority let it be compulsory."

What about the legitimate majority by which prohibition was passed? Why should not its enforcement be compulsory to-day and everywhere? Because some people do not like the law against stealing and murder; because both these laws are daily being broken shall we abolish or amend them? There are a good many who are violating the Volstead Law, just for pure deviltry, a good many more through carelessness and indifference, and yet others because of financial profit. But more than all of these, the great majority who made the law, have provided a way of getting what they want, and can reasonably expect to get it.

* *

ARE WE STILL INSANE?

EIGHT years ago to-day the world seemed to go suddenly insane with the red madness of war. Rather say it discovered that large numbers of people, including kings and statesmen, had never been sane of this subject. Now we are coming slowly back to our senses and rubbing our eyes as though we were waking from some horrible nightmare. But, alas! the millions of graves and the billions of debt are no nightmare but long realities for ourselves, our children, and our children's children.

But this is not the most appalling reality that we must face to-day. When one of our forefathers went suddenly mad, the first thing the doctor did was to bleed him. In spite of the fact that humanity has been bled white it has only partly recovered its sanity. The first and most important thing, therefore, for us to realize to-day is that anybody who is still talking war or thinking war is insane, whether he be a Prime Minister on one side of the ocean or a Senator or Editor on the other. If he still tells us that wars can not be avoided he is a dangerous maniac and ought at once to be locked up in an asylum for the safety of society. And to the extent that any individual believes such statements, that individual is insane.

Here is a simple and infallible test that you can apply to your own neighbor to determine whether it is safe to leave him at large. Does he see that the time has come when the United States of America must lead the way into the United States of the World? Does he understand that the nations in 1922 must show as much intelligence as the American Colonies did in 1776, if the nations, like the Colonies, are to persist? If he does, he is sane, and your wife and children are safe in your home when he is about. If he can not see this, and see it clearly, he is insane, and you owe it to his wife and children to send for a doctor.

Long ago a wise man declared that "as a man thinketh in his heart so is he." War does not come out of the mouths of cannon, but out of the minds and hearts of men. When all men think peace sanely and love it soberly, peace will fill the earth as the waters cover the sea.

* *

THE LARGE BORE SHOTGUN

WHEN the Prussian soldiers were plunging forward into France marking their progress by the trenches in which they buried their enemies, nothing seemed to stop them, for their super-guns and super-man power swept all before them—until they ran against a Yankee idea. The American troops in the trenches were provided with old-fashioned sawed-off, double barreled, large bore shotguns, loaded with buck shot, and when the hoards of Germans poured over the top of the trench, instead of the few scattering rifle balls which did not cause them to hesitate, there came from those big bore short guns such a storm of deadly missiles that the attacking force was swept back and incapacitated for further service. And then the German powers, well back from the front, protested against that kind of warfare as inhuman!

Probably it was, for there is mighty little in connection with active war which is not inhuman. But we are interested just now in the mechanics of service, and here is illustrated that what the high-powered and scientifically accurate rifle could not do, the humble shot gun did most effectively.

But it must be noted that the conditions had to be right. There was little use on the wide flung battle field for the short range and scattering big bore shot gun; it functioned only at short range and on massed troops, but there it spelled victory.

We almost hesitate in these days of revulsion against war, when any really Christian church must stand in protest against the bare idea of it, to make use of this illustration, but mechanics are mechanics, whether in war or peace, and the same mechanics which produce horrors in war may well be employed and should be employed in producing the blessing of peace.

This is a long introduction to a short and simple application: Here are the great world-forces, many of them evil, against which the church contends; the church has a most discriminating job, for many of these forces are good and to be conserved; to do the good and curtail the evil both of which are of great diversity and multitudinous forms, there is need of diverse and many-sided machinery. The theological rifle may pick off the occasional and conspicuous sinner, but sometimes, in the rush of some concerted evil movement there is need of the big bore shot gun. There are ministers rifled for long distance work, then there are big-bore shot gun ministers, and both are needed and will do good service if, through bad management, they do not swap places!

Christianity, if it is to be victorious must be equipped with big guns, with accurate rifles, but also with big bore shot guns all co-ordinated for a single objective. In our own ministry, we have need of big guns and little guns, rifles and shot guns, even toy pistols, and most important of all is the placing of these where they will do the greatest good to the greatest number.

The Papers of John Pererin

XLVI Salve et Vale

The Grace of our Lord Jesus Christ be with you.

WHEN you say good-by to your friends at a railway station or a dock, how often do you recall that you are praying for them? The word has in common use lost its religious content, and at best amounts to little more than a conventional parting gesture. And, by a curious inversion, a word which was meant to breathe faith has come to be charged with sadness. The same lot has fallen to the French word, "*adieu;*" and, though I do not know that the word, "farewell," ever had a definitely religious color, it has even more than the other two become associated with the sorrow of parting. We utter it as though some episode of life had reached its term, much as an author writes "*finis*" at the close of the last chapter of his book. But in point of fact, both "good-by" and "farewell" speak not of the past but of the future. They refer not to something ended, but to something begun.

It would be easy to build upon these reflections an argument about the growth of pessimism in modern times. Here are words which look to the future with faith and hope; and yet they are used merely to round off and to give a decent ending to some chapter of life that is over and done with. And the argument would go on to show that this habit of looking backward, even when we use a forward-looking word, was due to the decay of religion. If we do not cherish a thought of God, it is not likely that we shall look to the future with a strong and joyful expectancy. We shall hope for the best, that is all. But while all this might be very true (as I think it is), I doubt very much whether we are justified in resting the argument upon the degradation of the words "good-by" and "*adieu.*" What has happened to them is, I fancy, what happens to every word in common use. They have become worn down and so have become characterless. On my desk, as I write, there is a round disc of copper which I surmise was once an English halfpenny. But it has been in use so long that the images and letter-press on it have worn off altogether and it is now quite impossible to identify the coin with any assurance. And so habit and use have rubbed the thought of God off the word, "good-by," and what is left of it means no more than a wave of the hand, and perhaps a tear.

All the same, let me insist upon this circumstance, that a good deal or the sadness of parting springs from a certain decline of religious faith. Some sorrow for the ending of a happy fellowship, some "sadness of farewell," there must inevitably be. We are after all made of flesh and blood; and it would be a bad day for us if we ceased to feel the pangs of parting. We may, if we will, cultivate and acquire the insensibility of the stoic; but while that might arm us against much sorrow, it would also blunt the edge of our sensitiveness to joy and happiness. That is surely not what we need. It is rather the recovery of our faith in God, so that the sense of personal loss may be tempered by the assurance of the well-being of our beloved; and when that faith is sufficiently vivid, there is also the realization that time and space are at last powerless to part those who are united in the love o God.

It is the supreme distinction of Christianity that it enables us to overcome even the separation o death and to regard the grave not as a blind alley, bu a passage-way into perfect life. That is what we mea when we speak of "the communion of saints"—th family of faith is unbroken, undivided, in heaven an earth. Bunyan says somewhere that the River of Lif flows through the King's Country. It does no separate the King's Country from this life; it is th King's Country on both sides of the river. And tha is what robs death of its sting and the grave of it victory. For the Pagan, death and the grave wor an aspect of finality to which one had to submit dumb ly. It was the inevitable end. There is an old lette extant, recovered from a sand-heap in Czyrhynchus written by an Egyptian woman, in which, after reference to the death of some one, she says, "Neverthe less, against such things one can do nothing." Ther you have the Pagan helplessness and despair in th face of death. There's no help for it; and there i nothing more to be said. O yes, indeed, thank God there is. I think of St. Paul's drawing near deat and looking forward to being with Jesus, which, a he said, "is very far better." And I remember on who said "Because I live, ye shall live also." But al the same, I am sure that we do not live out the logi of this hope. It is true that some of us are busil engaged nowadays in setting up means of communica tion with the departed, but I confess that the result leave me unconvinced—and also bored. And I fanc that psychical research has a good long way yet to g before it can see through the veil to any purpose

Meantime, I would like to suggest that we Prot estants do neglect two religious exercises which seen to me to be implied in the fact of immortality; and am not sure that our weak hold on immortality doe not lie at the door of this neglect. Why we neglec them I do not quite know. The first is prayer for th departed; I do not know of any reason in Scriptur or philosophy why we should not pray for our belove who are dead, if we are moved to do so. And the othe is the fact that underlies the Catholic practise of pray ing to the saints. For my own part, I am not muc concerned about saints, as such; but I can not see wh I should not ask my father to pray for me still, as asked him to pray for me in the days of his flesh, o why he should not still care enough for me to pray fo me before the throne itself. I think that that is in volved in the doctrine of the Communion of th Saints, and I believe that doctrine. And I believ that we can make that doctrine, and the hope of im mortality on which it rests, real to ourselves by fellowship of prayer between heaven and earth For after all, this does no more than affirm our unit with one another and with our beloved in God, in whon we all live and more and have our being, both here an there.

But I did not mean when I started to digress t the question of immortality. What I had in min

was an attempt to recapture the religious accent in the word, "good-by"—and more, the specific Christian accent. For us Christians, the word, "God," should not be a vague indefinite name for an unknown power outside ourselves. Indeed, the whole point of Christianity is that it has given definite form and shape to our thought of God. I quoted a week or two ago Mr. James Barrie's saying that the God that little boys say their prayers to has a face very much like their mother's, and this is really only an elementary form of that longing which receives its perfect satisfaction in the experience of seeing the light of the knowledge of the glory of God in the face of Jesus Christ. You remember how David, in Browning's poem, says to Saul:

"O Saul, it shall be a face like my face that shall greet thee,
A hand like my hand that shall open the door of new life to thee.
See the Christ stand . . ."

And I suggest to you that when a Christian man says, "Good-by, God be with you," what he means is, "The grace of the Lord Jesus Christ be with you."

But, you will ask, what does the Grace of our Lord Jesus Christ mean? Perhaps I can answer the question best in a somewhat roundabout way. When an old Roman was parting from a friend, he used one or both of two words, *"salve"* and *"vale."* Now the word *"vale"* means "be well;" it is as literally translated as possible in our expression "farewell." The other word means much the same thing. Literally it means "be saved;" and you will observe that it is the same word as that which gives us the word "salvation." Now both the Greeks and Latins used this word in the general sense of welfare. It is so used in the New Testament. When St. Paul says to the Philippians that some preach the Gospel from envy and others from good will, he adds that in either case it will turn out to ! is salvation—by which he means his well-being. And when the Philippian jailor in his bewilderment cried out, "What must I do to be saved?" he was not at all thinking of salvation in the strict and specific religious sense that we commonly give to it. He simply meant, "What on earth shall I do?" and St. Paul's answer was, "Believe in the Lord Jesus Christ, and everything will be all right. You used to be afraid of nothing, now or at any time. All will be well." And whatever difference of emphasis there may be in the use of the word salvation, its central idea is welfare, well-being.

But this well-being, of what does it consist? Well, of many things—of everything that a man needs to live by. But centrally of three things. First of all, *the sense of security.* That was what the Philippian jailor was wanting. There was an earthquake on at the time and his life was in danger; his prisoners might escape and that might cost him his job, and perhaps his head. His entire world was tottering round about him and in the midst of this confusion, what that man wanted most of all was a spot of safety. I suppose "safety first" is a natural insinct, though it sometimes becomes active too late. But in any case there is only one spot of absolute safety in the whole wide universe of life. It matters little how sedulously you keep guard against the long arm of mischance, how you barricade yourself round about against accident and calamity, you can reach no safety that is invulnerable to the assaults and storms of this capricious world. You can not build yourself a suit of perfectly jointless armor, you can find no anchorage where you are safe from tempest and shipwreck. You must look beyond the shifting sands of time and place. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." There and not elsewhere is security. For you are never secure until you know that you can stand everything that may happen to you; and you have that knowledge only when you have a living faith in God, when you have committed your life to the Everlasting Arms. Have you noticed how persistent in the Bible is this promise of security? "The Lord is thy Keeper." "He shall give His angels charge over thee to keep thee in all thy ways." "He that watcheth over Israel shall neither slumber nor sleep." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." And then on to the great words of the New Testament—"My sheep hear my voice and they follow me and I give to them eternal life—and no man shall be able to pluck them out of my hand, and no one shall be able to pluck them out of my Father's hand." That is the only security that is security, the only security that matters. "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." Even though the earth be moved and cast into the midst of the sea, though your universe may be toppling down upon your head in ruin, and the bottom seem to be knocked out of your life, yet here is a kingdom of peace and security that can not be shaken.

Second, *the sense of freedom.* We speak much of freedom and its nature has been often discussed. But when we have analysed its ingedients, one simple fact remains—that the strength of bondage lies in fear. The author of the Epistle to the Hebrews has a very deep word in one place. He speaks of those "who through fear of death were all their lifetime in bondage." No man is wholly free until he is purged of fear. And the moment he is free from fear, then no bonds can hold him. Slavery was abolished when the slaves ceased to be afraid of the consequences of attempted escape. Tyranny is broken when men begin to be fearless enough to stand up to it. Freedom like security comes when you are no longer afraid of what men can do to you; and you know that you need not be afraid of what God will do. The free man is he who can say, "If God be for us, who can be against us?" And no matter what outward forms of freedom you may enjoy, you are never free until you are free within. You are never free in your thought so long as you fear the criticism or condemnation of the Orthodox, or are afraid of being called a heretic; you are never free in your feeling so long as you are afraid of the bugbears of conventional propriety and good form; your will is never free so long as you live in fear of the arbiters of custom and the defenders of the respectable. Mind and heart and will are free only when they are grounded in God. I remember when I was a very small boy, we used to have a sort of informal "big brother" custom. I used to go about in much fear and trembling by reason of boys a little bigger than myself. And I think

that my first taste of freedom was when the biggest boy in the school one happy day constituted himself my protector . . . and it seemed as though the gates of the whole earth had been flung open and I was free to range it at will. Fear had vanished, and when you and I have found the "Sovereign Protector, unseen yet for ever at hand," then we have the freedom that nothing in earth can take away.

The third thing is *Sufficiency*, completeness of life, the sense of nothing wanting. Here again St. Paul helps us, "I have learned in whatsoever state I am, therein to be content. I know how to be abased and I know how to abound: in everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want." Which means this—that he was so abundantly supplied with resources within, that he was comparatively independent of material and temporal good. The less we have within, the more we want without; the more we have within, the less dependent we are on external things. And this is why we to-day are so busy with the accumulation of things. This has been called an acquisitive age and it has grown amazingly in temporal riches. But, like the church at Laochica, it is poor within. And these things go together, naturally and inevitably. But there is gold tried by fire to be had, untried riches which make us indifferent to the outward—and these, unlike the outward, can not be lost once we have possessed them. It is the prerogative of the soul that is surrendered to Christ, that it possesses these riches in perpetuity. "All things are yours, whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's."

These three things, then, security, liberty, sufficiency, constitute our well-being, our salvation, both in this world and in that to come, and, please observe, as much in this as in that. And you will also notice that they are the gifts specifically promised to those who enter in by the gate which is Christ. "He shall be saved," that is, he shall have security; "he shall go in and go out," that is, he shall have freedom; "He shall find pasture," that is, he shall have efficiency. These are the contents of our well-being; and they come to us through the Christ of God. And, as St. Paul suggests, they are the gifts of grace, for, as he says, "by grace ye are saved." Grace is the total outgoing of the love of God toward the infinite and various need of his creatures. And it is the grace of our Lord Jesus Christ also, so described, for in him we see its characteristic outworking in life. For not only did he conspicuously have the security, the freedom, the sufficiency of life which the love of God bestows on our precarious, fear-ridden and meager life; but he also by his touch communicated these gifts to others, and truly does so still.

So that when a Christian man says "farewell," what he means is: May you have security and freedom and sufficiency of life; and when he says "good-by," he is not only expressing the same wish but also the way of its fulfilment, "God be with you," which being Christianly interpreted is, "The grace of our Lord Jesus Christ, which brings security, freedom, fulness, be with you."

Tokyo Notes

Rev. Samuel Gilbert Ayers, D. D.

JUNE was an exceedingly busy month in our Central church. Our regular week day and Sunday services have been held as usual and to these have been added some special meetings and events in which we think you will be interested.

The first item has in it a note of sadness: Miss Catherine Osborn has left Japan. She sailed from Yokohama to the United States on June 10. She will be greatly missed, for while she has not been in charge of the Blackmer Home for the past two years, she has never lost her interest in its work, and as far as time and strength would permit has served it in many ways. She has also been helpful at the Central church. That motherly instinct which characterized her labors for the girls at the Home, she also carried into her work in the Mission as a whole, while her tact, sound judgment, and never-failing Christian spirit have been invaluable assets in facing the many problems which inevitably arise. She has done a splendid work for our Church, and as long as the memory of our Blackmer Home remains, her name will be remembered with affection and gratitude.

Miss Osborn was the recipient of many gifts from Japanese and American friends before she left and a large number of parties and dinners were given in her honor. Among those of especial interest to us were the receptions at the Home and the Central Church, and a Mission family dinner at the Missionary House. We shall all miss this dear friend. May life's richest blessings be hers, and what she has given so freely to others be her portion for many years to come.

Sunday, May 28, was a red-letter day, for at that time Mrs. Alice G. Rowe of Chicago and Miss Matsu Koyama the new Universalist missionaries who are to give their time and fresh energy to our cause in the Sunrise Kingdom, arrived in Yokohama. They received a cordial welcome as they stepped from the ship and they have been receiving welcomes ever since. On Monday evening, May 29, they were the guests of Dr. and Mrs. Ayres. Every one of our missionary family was present, Miss Kirk having come from Shizuoka to add her voice to our greeting. We had a happy time, and our hearts rejoiced as we looked into the faces of these new workers and realized that they were to help us in enabling our Universalist church to render larger service.

On June 3, the Central Church gave a reception for the new missionaries, and a farewell for Miss Osborn and her niece, Grace, who has been in Japan for the past two years. Our Sunday school rooms were filled. Mr. Terasawa presided and called upon the representatives of the various organizations in the church to speak their words of welcome and Godspeed; Dr. Ayres spoke for the Mission, refreshments were served, and the meeting closed with song and prayer.

A movie entertainment under the auspices of the

young men of the church, given in the Central Y. M. C. A. Hall, June 8-9 was another outstanding event of the month. It was a big venture for our small band of young men, but they went at it with a genuine enthusiasm. They were greatly assisted by our Blackmer Home girls who sold tickets, eight hundred of which it was necessary to dispose of in order to pay expenses. The hall was filled to overflowing both evenings, 898 tickets being sold. It has not yet been definitely settled how all of this sum will be used. Miss Koyama will have a good portion for her social work, and the rest will probably be expended upon the church. Certainly it is encouraging to think that our young men were able to succeed with such an undertaking, for it points toward a larger measure of self-support and the extension and development of the Mission.

We have had three special services during the month. On Sunday evening, June 4, Prof. Sunidzu of Wasada University spoke upon his observations and experiences in Formosa. Prof. Sunidzu, who is an active member of our Central Church, was sent by his University and a syndicate of Japanese newspapers to study conditions in China and Formosa. He gave an excellent address, keeping the complete interest of his speakers for over an hour.

On June 11, Children's Day was observed. An interesting program was given, which included an excellent address by Miss Bridges on "Jesus and the Children." The pulpit platform was decorated with flowers, and at the close of the service each child was presented with a bouquet.

In the evening of the same day Matsu Koyama gave a talk upon her two years in America, telling especially of her impressions of women, college life and social work. She had a good sized audience and her message was well received.

We mention also the reception and meeting given by the married women of the church in honor of Mrs. Rowe and Miss Koyama at the Missionary House, June 17. After the devotions Mrs. Maita, the president, spoke some words of welcome in English, to which the guests responded. After a short business session tea and cakes were served and a delightful social hour was spent in getting more fully acquainted with Mrs. Rowe and in getting re-acquainted with Miss Koyama, who now seems to those of us who knew her before she went to America almost as much of an American as a Japanese..

Hot weather has come and we are beginning to think of the mountains. We keep everything running, on full schedule, however, until July 1. Then we close our week-day and evening services, and after that we continue only our morning service and Sunday school. Dr. and Mrs. Ayres and Mrs. Rowe will spend about six weeks in Karnizawa. Miss Hathaway will do some traveling, visiting some of the Blackmer Home girls. Miss Kirk's plans are not as yet definitely arranged. Mr. Kawabata will visit his parents during August, Mr. Teresawa occupying the pulpit during his absence. Miss Koyama has not decided where she will go. We all, however, have one great desire: To return to our work with renewed strength and a deeper consecration for the tasks of the new year. We give hearty thanks for the splendid support we have received from our Foreign Board and the kind friends who have so generously stood by us in our great task.

June 20, 1922.

Out in the Big World

VIII A Night in New Hampshire

John van Schaick, Jr.

GOING up from Boston on the 4.55 afternoon train, and back to Boston on the 9.30 the next morning, I had a great night in New Hampshire.

Within two hours from the time of leaving, I descended at the station of Newmarket where the Rev. Harold Niles, Mrs. Niles and Uncle Ed Fernald met me with an automobile and took me eleven miles to Nottingham Square.

I was to deliver the opening lecture in a summer lecture course which Niles got up for the Universalist Church at Nottingham, with Morrison of Nashua, Niles himself, and a concert to follow, weekly.

"You will love Nottingham Square," said a friend, "but you won't have six or eight people to hear you talk." We had well onto a hundred, and the little church seemed full.

A whirling ride over country roads, rapid fire talk, a quick repair of a balky shifting gear, a long steep climb at the end, and we came out on a plateau five hundred feet high—a great open, grassy, square, with six or eight big houses widely separated around it and a little country school house on one side. The church and stores and most of the five hundred people are at Nottingham itself, a mile down the hill. In the center of the square was a single soldier monument to the four generals furnished by Nottingham to the American Revolution, Cilley, Butler, Dearborn and Bartlett. There was a sign board which gave the distances to near-by points. Off one way it pointed to Deerfield, 6 m., Epping, 6 ., Exeter, 13 m., and Portsmouth, 22 m. At right angles to this sign was another: "Northwood, 7 m., Derry, 20 m., Raymond, 6 m." I found that I was 65 miles from Boston, 28 from Concord, the capitol of New Hampshire, and down in the southeastern part of the state. It seemed like the real hill country. One could look off to Monadnock, but tidewater was only eleven miles away.

We drew up at the historic old Cilley house, the home of Dr. and Mrs. Frederick Fernald. Dr. Fernald is the doctor of all the people for miles around and was for some years representative of his district in the legislature. There he met our Concord pastor, Harold Niles, Chaplain of the State Legislature, and began a friendship which finally brought Niles to Nottingham as summer pastor. In Mrs. Fernald are united both the Cilley and Butler families around whom center so much thrilling history.

The house was full or rare old colonial furniture, pictures, dishes and curios, among which appeared modern pictures of Amalfi, the Grand Canal and St. Marks of Venice and other souvenirs of European travel. I slept in a great four poster canopy topped bed of colonial times and dreamed of Florence.

There were little lambs, and an old collie dog and huge barns, for this was a farm house as well as a doctor's home—a farmhouse with mahogany and silver and electric lights and running water and bathrooms.

It was also a poultry farm for such tender roasted chickens I have seldom seen. But the thing which gave meaning to the table was not the delicious food under which it literally groaned, nor the rare old dishes all around us, not the generations looking down from the walls, but six healthy, hearty, right-minded children from six to sixteen years of age—two already in preparatory school at Exeter—all looking forward to college.

In Washington I have often visited the Bladensburg duelling ground and told visitors the story of the duel between Cilley and Graves. That was Jonathan Cilley of Maine, representative in Congress, slain in the bitter political feuds of the generation before the Civil War, a brother of Col. Joe Cilley of Lundy's Lane, one of the fighting Cilleys of this old house where I stayed.

As a child I lay on the library floor home and pored over Barnes Centennial American History, literally drinking in the two battles of Saratoga and reading how in the hottest of the fight one cannon was taken and re-taken five times, until finally Colonel Cilley leaped upon it," and, "drawing his sword, dedicated it to the American cause." Then they opened on the enemy with his own ammunition.

At Nottingham Square I found that I was in his home village and with his direct descendants. What a war record this old Colonel Joe of the Revolution had! He was in it from Bunker Hill to Yorktown. His life, 1734-1799, covered about the same years as that of Washington. As representative and United States Senator, he had a most distinguished career.

Up to this little remote New Hampshire hamlet came the news, April 20, 1775, that a battle had been fought at Concord, Mass., the day before. They got their arms and gathered at the store that very night and organized. At four p. m. the next day they marched under Joseph Cilley and Henry Dearborn, and at eight a. m. the day following reached Medford—some having traveled eighty miles in twenty-four hours. It was that kind of thing which gave Washington an army and gave us our liberties.

The New Hampshire History I read in the doctor's library before the family came down bore evidence that New Hampshire is not quite satisfied in having Massachusetts get all the glory of Bunker Hill, for I found this sentence: "Massachusetts has received much of the credit, but two thirds of the officers and men at Bunker Hill were from New Hampshire."

But it was not all Cilley up here. I was equally interested in the Butler House, the Butler who was another of the generals of the Revolution, and also in the school house where General Benjamin F. Butler of Civil War fame went to school. They tell yet how precocious he was, doing at three the work of boys double the age, and later, carrying French histories and Roman histories under his arm to study things not required in school.

There was the abolitionist Cilley also, who lived on this hill. He was the Colonel Joe of Lundy's Lane in the War of 1812, desperately wounded in that fierce fight, but who lived for even fiercer struggles against slavery. And yet wounds and battles did not wear him out, for he died at ninety-six.

It made me think of what another friend said before I left the office: "I was there twenty-five years ago. I realized then that the real sources of power in great movements like that against slavery were in deep, quiet springs of influence like Nottingham Square, more even than in the Boston of Phillips, Garrison and Sumner."

This year is the two hundredth anniversary of the settlement of this town. On Aug. 21 they will give a historic pageant in celebration. Already rehearsals are going forward.

Out here also ran the first turnpike New Hampshire built—thirty-six miles from the Piscataqua bridge in Durham to the Merrimac River in Concord, through Lee, Bennington, Nottingham, Northwood, Epson, and Chichester. Roads whether Roman or New Hampshire have played a mighty part in history.

There is a part of the history of this place especially dear to Universalists. Forty years ago through the toil and sacrifice of the late Dr. G. L. Demarest, the little Universalist Church was built at Nottingham. For over twenty years the Rev. Ira D. Morrison served it as minister. The Rev. Allen Brown and the Rev. A. B. Beresford have been among its pastors. Dr. Frank Oliver Hall preached one of his first sermons here in his student days. Now the Rev. Harold H. Niles of Concord is reviving it. Said he: "We ought to put a strong man in here for all the year round work."

Judging by the audience I faced, an intelligent man is necessary. And judging by the treatment I received, he could have his reward. It is impossible for us to go forward if the kind of people I met up here are kept in ignorance of what we plan as a denomination for the spread of our ideas of the Universal Fatherhood and Universal Brotherhood throughout the world. We must carry such people along with us.

If we don't send a minister, we must send *The Leader*. Men like Niles who are willing to work in vacations are rendering enormous service. For almost five years now he has been at Concord increasing in power and influence—on the board of the state prison, chaplain of the legislature and friend of all men. This year he takes on this summer parish. I went up to Nottingham Square out of a stern sense of duty. I felt I ought to help such a man all I could.

I came back with my reward—with pictures of the pine woods, the oaks and maples, the well-tilled fields, the great New England farmhouses, the little country churches; with old friendships renewed, new friendships made; with that keenest of joys which the lover of history has, in running suddenly upon beautiful and historic things, and with lasting memories of a people who seem worthy to be the children of such heroic fathers.

Lengthening the Yardstick of the Golden Rule

George F. Milton, Jr.

TWO years ago I heard Arthur Nash deliver his famous speech, "The Golden Rule in the Sweat Shop." He spoke to the Chattanooga Civitan Club, December 17, 1920, at a dinner to which had been invited a cross-section of the industrial community. He told his story in such a simple and inescapably sincere fashion that banker and plumber, lawyer and labor leader, shook off the cloak of class-consciousness, and were amazed, and glad to believe.

He has just been to Chattanooga again to attend the second international convention of the Civitan Clubs. He made an address one evening, at which he outlined the changes of his philosophy—they were more broadenings, than changes, as his horizons had widened—since his last appearance in 1920. Again his hearers were thrilled. For the message was even more striking than before.

The basic trouble with laws and institutions, Mr. Nash pointed out, was not the laws and institutions themselves; it was the heart of the men and women who worked under them. What we needed, in his opinion, was not a change of laws and institutions, but a change of heart. This, and this alone, would improve modern civilization.

Taking up historically the commands of the Bible, both in the Old and New Testaments, Mr. Nash showed how the same thought had been reflected in different words to correspond to the changed environments. The dicta of Deuteronomy was in spirit the same as the message of the Sermon on the Mount—to cleave to the commands of God, for in that way alone lay happiness. "The difficulty was not about the commands—they were right enough," he declared; "it was the spirit in which they were carried out. The ancient Hebrews were in the habit of following the letter and abandoning the spirit. They would pull a pig from a ditch, but leave a wounded man to perish. They placed supreme emphasis where supreme values did not reside."

"We have the same fault to-day," he went on to state. "We are working on a material basis, not a spiritual one. We speak of a 'living wage,' as if a human being should be forced to labor only for food, clothing, and shelter. Instead of this, man should place the emphasis on human problems. When these are solved, the working out of the others will be simplicity itself. Nor is there any human problem which is not in essense a spiritual problem. Man's chief need is a broadening of the spiritual outlook; the cosmic urge is for self-expression and spiritual advance. These are the things which we must consider in planning for the success of industry, and the workers in that industry.

"These thoughts lead logically to the self-expression of the worker in his factory or shop. Otherwise, education is a great mistake and all employers should seek to prevent it. An educated workman, without any voice in the control of the things which make up his livelihood, will be thwarted in self-expression; he will be soured and discontented. He will be a menace, and his education a disease spot to the community. It is not only desirable but tremendously necessary that we widen our spiritual vision of the place of the employee in industry, in order that he will have opportunities for self-expression and happiness."

Turning a bit to the expansion of his original story, which he did not repeat because he had told it at Chattanooga two years before, Mr. Nash commented upon the elements which recently had attacked his Golden Rule plan. He remarked that the Amalgamated Clothing Workers were not a trades' union, but an "industrial union," with aims and aspirations far removed from the trades unions of the American Federation of Labor, associated, in fact, with the syndicalist policies of the soviets, and pointed out the significant fact that Sydney Hillman, the president, was a native Russian.

Even more interesting than this, he told of the strike in the clothing industry (for all save the Nash plant), and of a conference in Chicago many months ago between the Amalagamated agents and the manufacturers for settling it. The proposal, about to be accepted, provided for a cut in wages and lengthening in hours. (Nash's plant had increased wages, and cut hours.) But before they would deal with the union, the manufacturers laid down this condition: "You will have to get Nash first!"

Thereupon Amalgamated organizers were sent to Cincinnati to try to make trouble for Nash. Their net effect there was merely to make those workers who had been Amalgamated men (Nash never asked if a man were or were not a union man) turn in their cards. But a by-product was a great furore in the radical papers of the country, evidently inspired by the industrial unionists. Articles attacking Nash and the Golden Rule factory appeared in the *Survey*, the *Nation*, the *New Republic*, and others of the palladiums of radicalism and heterodoxy. The "intellectuals," who most often prefer to be different rather than right, made a great "to-do" over it.

In one specific instance, the *Survey* condemned the sanitary arrangements of the Nash factory. But the factory they condemned was one which was being moved out of a week later, and which, by the time the *Survey* article appeared, was unused by Nash. The specific objection was to some large packing-boxes which ,instead of lockers, had been used for holding the hats, cloaks, and so forth, of the workers. But large locker-rooms were in the new structure. This, stated Mr. Nash, was a sample of the unfairness of the attacks.

Here was one result of them. Dr. Orison Swett Marden, editor of *Success Magazine*, asked a woman writer to go to Cincinnati, slip into the Nash factory, work there, and make a report on the real truth of conditions. A writer went to hear Nash speak in New York and doubted his tale. She secured the assignment, and turned up in Cincinnati. Her story to the Nash employment manager was that she had three children and was out of work. He had already told her there was no job, but, after this tale of woe, found one for her. She pretended to have been a nurse, circulated among all the workers, and

quickly gained their confidence, taking part in meetings, acting as spokeswoman, etc.

About two weeks after she was taken on, a bandit held up the Nash book-keeper, and stole the weekly payroll of one of the plants. He was apprehended, tried, and sentenced to several years in prison. The *Cincinnati Post* discovered that he had a wife and three children, all helpless, and likely to starve. The *Post* asked, editorially, which were the greater sufferers, the bandit, sent to prison where food and shelter awaited him, or the family left destitute

The workers in the Nash plant read this, were aroused over it, and held a mass meeting. They voted to put the wife on the pay roll at $20 a week, so that she could support her children (that is, they would work a little harder, and give her $20 a week). But the workers' solicitude did not stop here. They felt that a mother having to tend to three children would have little time intelligently to spend this "salary," so appointed a committee to call upon her, watch over, guide and help her. And for chairman of this committee they named the writer, who had posed as nurse, because she could better aid in sanitation and health!

She was convinced of the sincerity and truth of the Golden Rule in the Nash plant. She revealed to the workers her true identity, and purpose, said she had been converted body and soul, and would write such a true story of real Christianity in the Nash factory that there would be doubters no more.

Thus one who had come to scoff remained to pray.

It is being demonstrated to the business man that the Golden Rule factory is still more and more profitable. Its business for the first five months of 1922 was more than the combined business for the some months in 1920 and 1921 together! Four years ago the A. Nash company of Ohio was the smallest in Cincinnati. To-day it is the largest tailor-to-the-trade house in the world, and the third largest men's clothing house of any type.

Mr. Nash made an impression on me this last time of having a more marvelous vision—and accomplishment—than ever before. I could see little basis for the slanders of his detractors, and could only wish him Godspeed in his splendid work. He has aged; the strain of constant speeches has told on him; but the fervor of perfect faith is stronger than ever. Arthur Nash is a remarkable personality. His early history and conversion reminds one of a little the career of Saint Paul. The world will be better for his life.

The Need of Home Training and Danger of Too Much Institutional Training*

"And the child grew, and waxed strong, filled of wisdom: and the grace of God was upon him."—*Luke* 2 : 40.

THE author of the gospel of Luke thus speaks of the child Jesus before he was twelve years of age. He then tells of the incident of the visit of Jesus with his parents to Jerusalem at the age of twelve years, calling attention to the fact that after this event the boy was "subject" to his parents: "And Jesus advanced in wisdom and stature, and in favor with God and men."

This is about all the information we have of the childhood of Jesus. It is enough for our theme, for it gives us a glimpse of the fact that the parents of Jesus assumed their responsibility in training the child. One of the greatest needs of this day is that parents shall recognize the responsibility which is theirs, beyond the feeding, clothing and housing of their children.

We recognize that this is an age of organization and institutions; that almost every provision is made for the care of children from birth to maturity. We may, as we do, laud the efforts of good men and women who think out and manage such institutions for child training, but the fact stares us in the face that, well-intentioned and well-conducted as these institutions are, they do not produce that kind of personality which is best suited to carry on the work of the world in the light of Christian faith and idealism.

The influence of the home, the training which comes through the self-denial of the parent, the devotion taught by the habits and customs of consecrated God fearing, fathers and mothers, the physical and spiritual awakening carefully and prayerfully met by both father and mother, the sense of honesty, purity and personal worth, the feeling of loyalty and respect, —these are some of the virtues which only parents can instill into the life of the child.

We have turned, I am aware, to our public schools to remedy the deficiencies of the home, the church and the community. Children must be clean, well-nourished and, if ill, the school nurse or doctor is notified; a record is kept on a life-card of each individual case, teeth and tonsils, eyes and ears, adenoids and arteries. Children are taught the three R's, and in addition, boys are taught to plan and build, girls to sew and cook and make beds; boys and girls are schooled in patriotism and obedience to law; the grace of dancing, the strength gained from gymnastics, the art of play and scientific cheerfulness—all these and more is to-day a part of the educational system of our public schools.

Praiseworthy as all this is, and it is worthy of our greatest praise, it only shows a growing tendency to institutionalize our children and deprive them of that greatest of all life's assets, the training and responsibility of the home, where the spirit of love is the motive which prompts all care.

The child grew and waxed strong, becoming full of wisdom, "but note the addition to this account, the grace of God was upon him." The religious and spiritual development of the child is as important as the practical, the physical and mental strength, upon

*Sermon delivered by Rev. Francis W. Gibbs, at Worcester, Mass., July 16, 1922.

which we lay so much stress. It is here the child needs the home training and at this point a ringing challenge goes out to every man and woman of our land. Christian parents ought to be able and willing to rear and train Christian boys and girls. A child is not a Christian simply because he is the offspring of Christian parents, or because he is raised and schooled in a community or nation that bears the name Christian. A child is a Christian who is trained in Christian virtues and principles and in the knowledge of how such principles are made active and effective in daily life. In this, parental guidance and training, such as may be given in the home, are most needed.

But here the parents neglect responsibility. "That is what the church is for," they say. "It has its schools for training children in things religious, and claims to develop God consciousness and Christian character." In the words of a father of a child eight years old, who, in answer to my suggestion that he teach his boy to pray, said, "Why should I do that? That is your business. Your church school should do that, not I."

Now it may be true that we are living in a new day. Things and customs are different than they were two or three generations ago. It is no longer the custom for the father to teach his son, or for the mother to train her daughter. It is not necessary. So we say the school, seminary and college can do everything. Bible reading and family prayers, even grace before meat, is a custom of the past. I can call to mind many families in whose homes there is no Bible, and other homes where the Bible may be, but is never used. The people do not pray because they do not believe in prayer, except, p rhaps, as the minister of their church prays on Sunday morning. There are thousands of well-bred intelligent men and women, of high social financial standing, who hold the opinion that institutions of religion, as institutions of letters, should assume the entire responsibility which once rested on the home.

Now I do not advocate the setting back of the hands of the clock, nor the revival of old customs and practises that they have become out-grown and obsolete. But as one deeply interested in religious education of our youth, I am ready to accept the challenge and the responsibility which comes in this way. Neither I nor any other interested person, however, can undertake such a task without a clear understanding of all that it involves. If the parents of to-day are to shift their care, they must see to it that the institutions undertaking this work are adequate. They must demand that the schools for religious training be on a par with the best institutions of letters, and follow up that demand with proper attention and sufficient means to support and maintain them. This means more than giving a "penny a week." And more than this, if the child is to be left to the institution for religious development, the parent must take it upon himself, or herself, to see that the child is in attendance regularly. I know forty families where there are 102 children, for example. Sixty per cent of these 102 children attend the church school occasionally, if it is not too rainy or too cold or too hot. Only 5 per cent attend regularly, and in only two of those forty families are the children obliged to attend. So much responsibility, at least, parents should assume for the institutional religious training of children.

But even though willing thus to train the child in religion, our leaders recognize a great danger—the danger of too much institutional training. In spite of the fact that we are living in a new day, or in a day of transition to new ways, there is, in this abandonment by the home of its rightful care, the loss of the bulwark of our Christian civilization and the strength of our democracy. No nation is rich or safe which does not possess homes where parents with self-sacrifice and devotion train their young in those ways of life which develop the spirit of reverence, love and service; those qualities of life which produce faith in God, in man and in immortal life.

Our nation faces every day a crisis. Such has been its life; such will be its life. Its strength, however, has come not from the political arena, not from the schools of learning, but from the homes where faith in God has been nourished and developed.

We to-day are carrying over from the past the strength and virtues created in our fathers by the love and faith of the home. We see the increasing dangers and the gradual lowering of morals, and the lessening of that morale which made this nation great. We see increasing institutionalism and decreasing individual responsibility toward the deep and abiding things of life. For the home to neglect its greatest privilege, the training of the youth of the land in spiritual truth and vision and in the knowledge of God, is to weaken our whole social structure.

God waits for us. He pleads with us to safeguard this great nation of free men by greater attention in the home to the religious and spiritual needs of the citizen of to-morrow, the child of to-day.

Front Porch Studies

LAST Sunday I slipped my Porch on the chassis of a friend's automobile and went to church. Nothing very exciting about that, but it is rather unusual in the hot summer time in the city. In the country where we are spending our two weeks' vacation, it is a part of the game; it affords a change from the routine of enjoying ourselves, and sometimes we produce an impression upon the rural population; we enjoy the delectable sensation of being looked at, and feeling, like our old friend the Pharisee, that we are different from other people; we make broad, but not long, our phylacteries, and go into the temple to watch other folk worship in the morning, and get near to nature in the afternoon—on the golf links!

But in the city, the churches, like the residences on the avenue, are all boarded up; the minister is gone, the deacons are gone, the choir is gone, the congregation, so far as it can afford it, is gone, and the spider spins his web over the pulpit and across the contribution box! But here and there we find a church which was built and endowed by the devoted souls of by-gone days who believed in the church as

an institution of religion, and not simply a theatrical appendix to society! It was to one of these churches I went.

The out-of-doors was very pleasant; it was an ideal summer day and the drive through the park was quite wonderful as we looked upon man's imitation of nature—a pretty good imitation, too, but rather overdone! Why need Muddy River—very beautiful in spite of its name—be led around by an unimaginative Irishman through all sorts of crooks and turns, through sedge grass and clumps of lilies, and thousands of dollars spent to make that little stream look like nature? But, however, it was very pleasant riding along beside it on our way to the church, and the aesthetic within us tried hard to anchor us somewhere along the way with the other children, young and aged, where we could throw bread crumbs to the ducks and see them scramble, as we later expected to scramble to get our money into the contribution plate! But our determination is strong, and we resist the temptation to worship God in Nature, and go on to find an open man-made temple. The first one we find, we know to be a highly cultured Brahmanical Christian church, but the grounds about the place are in a state of neglect, grass and weeds have overgown and then died in the hot sun and papers and boxes are strewn about. What does it matter—all the communicants are far away communing at the big hotels or traveling to Europe, and so this church plant will lie in neglect, an offense to every passerby all summer, though the pastor of this church poses as an exceedingly active community worker!

We passed several other churches of plutocratic mein, but the doors were closed. We finally found one, a big stone temple, so big we knew we could not be crowded, and we were not. It was soul-refreshing to pass from the sunlight, glaring on the stone pavements, into the vast, darkened interior, while soft organ music swept along the aisles and up into the great dome. The dome itself is a most striking feature. It is Moorish and the Moors can teach us a lot about architecture, though the wolfish gargoyles which project from all four sides of the outside of this dome, seem something of an anachronism. But within there was the feeling of Christian worship. Through beautiful stained glass the mellow light surrounded us as an atmosphere. None could fail to be reverent, and I noticed, though it was not an Episcopal service, nearly all who entered the pews bowed their beads in prayer —especially the women. Who is to explain why it is that women are so much more responsive to the call of religion, and why it is that it has taken so many centuries for us to recognize their value in the ministry? This was a unique congregation. Evidently the great majority were tourists of some other communion. Just behind us sat a Japanese; to the right two colored women apparently from the West Indies. A little beyond, two heavy business men from a near-by hotel, the kind who patronize and sometimes generously support the church, as a good thing in the community. I noticed one sang the doxology and the other said the Lord's prayer. But from certain signs I felt sure they had not been in a church for a considerable period, and, because they were away from home, this was just a bit of an adventure out of the ordinary. It was a pleasing diversion when nothing else was open! But, after all, it was a good congregation made up of all sorts and kinds of people, as a congregation should be.

And then there came a good minister to preach to us; it was not the regular pastor (he was away on his vacation), but one who came up out of the West. He was neither wild nor woolly, probably because he had been disciplined amid the rigors of the East before he went West. But he was different. He came into the chancel very quietly, but we knew he was there before he had proceeded very far. He had a good appearance and, in his ecclesiastical gown he fitted the background, a picturesque figure. He was well taken care of, either by himself or his wife, as every minister should be. He was dignified without being too formal. But he had some faults, as every human minister should have. He had a high, light voice which made one question whether he could be heard in that big auditorium, but presently it was noted that his enunciation was so perfect that, excepting when he turned his head away, his message was clear.

He did what so many ministers do during the singing of the Doxology, which is a prayer, joining in after a fashion, but taking that time to select his responsive service and hymns. When it came to the Lord's Prayer, in which we were all to join, he led us a race in which only the trained could keep up. When he came to the formal prayer he said, of course, "Let us all be joined in prayer," but he did it all himself! He catalogued for the benefit of the Lord all the national and international evils and responsibilities, with barely a touch of the human petition of the heart. It occurred to me that the Lord must have been grateful for all the good suggestions, but I am sure there were hungry and homesick souls in that big gathering who were waiting to be led into companionship with God. Of course the President and Congress, and even the Supreme Court, need divine guidance, but we can sometimes trust the Lord to keep an eye on them, while we feed the hungry at our door.

The sermon was good—thank goodness it was not great, nor even an attempt at greatness. It was a study in practical Christian dynamics. Self-control, as illustrated in the scene where the Master, being tried and, when buffeted by abuse "held his peace," was the theme, and it was made intimate and helpful. When it was over and we had sung the last hymn, instead of a grand rush for the out-of-doors, we all remained seated during the reverent benediction, almost spoiled by a snappy and vigorous "Amen," as much as to say, "There, that's all you get!" I often wonder if preachers forget that the "Amen" is itself a prayer for the prayer already uttered! Yet there are more ways of saying "Amen," and more tones in which it is said than there are people who utter it, for few of us are consistent in our practise.

Most of the congregation remained five or ten minutes to listen to the organ, exquisitely played, and then we went forth into the summer glory, I to climb upon my Porch on the chassis of my friend's automobile and go back home to a Sunday dinner made from the sacrifices of her who serves, while the men-folk go to worship!

Sitting here in the silence and beauty of a Sunday evening, I am living over again that hour of worship, and behold, it is very good. I am impressed with the wonderful beauty of the building, with the orderly service, but more with the varied congregation representing all sorts and conditions of men, and all were at home, and worshiping God after the dictates of their own conscience. The Japanese, the Negroes, even the plutocratic business men had just as good seats as I did, and behaved just as well. And I wondered if, when we get to heaven we shall not adjust and adapt ourselves with a due consideration for others and find happiness. And I am wondering, too, if sometime we are not to discover a new valuation for the Church as the place of home-coming for the soul wherever we are. In this big church I felt the presence of the Father of us all, but not more so than in the remote country church, where two or three, even seven counting the minister, were gathered together in the Master's name, and behold, he was there. When we get over the hurry and worry of life and take time to think and worship, then indeed will come the time of doing.

Meanwhile, go to church; if, perchance, the minister and music do not quite suit you, never mind, go to church to worship God.

F. A. B.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Robin and the Worm

EVERY Spring do I digg in the Garden. And so did my fathers, back to Adam; but he got to flirting with Eve and loafing on the job, and was fired. But when I digg, Keturah is with me, and I loaf not.

Now as I digged, behold there came a Robin that liveth hard by, and he followed me as I digged. And he pulled out now and again a fat Worm.

And he came not too nigh unto me, yet did he not shun me utterly nor fear me greatly. And he looked at me curiously, and I think gratefully. And this is what I think he said:

Behold, here is the owner of the Garden, and he diggeth up this ground for my sake, so that I eat Worms and toil not.

And he knew not that I had other plans for the Garden, and that the Garden itself was a Side-Issue with me; for he thought that I wrought for his sake. And perchance he blamed me, and wondered that on certain mornings I slept, although he perched in the Mulberry Tree outside my window and prayed for me to arise and dig for him that he might eat Worms without toil.

Now he was more than welcome to the Worms that I digged up: for one Robin is of more value to me than many Worms. And he is welcome to the opinion that I have nothing else to do than to digg for him; and I can not very well explain to him that he is partially in error.

But I considered as I digged how like that Robin is to men and women; and how his ideas of Providence are about like theirs.

But this I admired in the Robin, that however little he understood the larger purposes of the owner of the Garden, the Robin did not fail to make use of such blessings as came his way: and I think that in his small way he was thankful; which is not true of all men.

For I suppose that the Lord of Earth's Garden hath much larger purposes than any that I can discover; and what I am able to get out of it may be one of His minor purposes. But I will remember gladly that even the Robins and the Sparrows have value in His sight, and I am also under His care.

* * *

THE REV. LUTHER F. McKINNEY

The death of the Rev. Luther F. McKinney, at the age of eighty-one years, at his home in Bridgton, Me., brought to a close a long and successful life of service. For fifty-two years he had been active in the fellowship of the Universalist ministry, serving his church faithfully and well.

He was born near Newark, Ohio, in 1840. At the outbreak of the Civil War he enlisted and, served until discharged on account of disability.

His first pastorate, which dates back to 1870, was in Bridgton; from Bridgton he went to South Newmarket, N. H., now known as Newfields, and built up an active church there. From this parish he went to Manchester, N. H. During his pastorate there he served two terms as representative from his district to United States Congress. Later he was nominated as governor of New Hampshire, losing the election by a minority of only several votes. His defeat was turned into victory, however, by his appointment as United States minister to Colombia, South America, in which capacity he gave able service.

The last years of his life have been spent in Bridgton, and while for some time he has held no active pastorate, he has constantly done preaching and public speaking. On Sunday, July 3, the Sunday before his death, he preached his last sermon, in the little church where first he began his work in the ministry.

He is survived by his wife, who was formally Miss Charlotte Webb of Bridgton, and two sons, one a successful lawyer in New York City, and the other who is in the furniture business in Bridgton.

Loved and respected by all who knew him, and devoted to the best and most worth while things in life, he will be missed by a wide circle of friends.

* * *

THE GREAT PAGAN CITY

At a recent meeting of religious workers held in the Fifth Avenue Presbyterian Church, New York, Dr. John H. Finley delivered a striking address descriptive of the religious situation in that metropolis. The tide of materialism and paganism seems about to overwhelm the first city of the republic. Even the Roman Church, as the most recent figures reveal, has lost nearly two hundred thousand adherents in the last ten years. It does not mean that they are becoming Protestants; it means that they are becoming pagans. There are more than two million Jews in Greater New York, and yet all the synagogues put together have a seating capacity, when filled, of hardly more than two hundred thousand. Thus the leaders of the Jewish Church reach only a fraction of their own people. The Protestant membership of all New York churches is about ten per cent of the population, with about a million people of Protestant antecedents unattached and apparently unreachable. Yet nowhere is the need of spiritual fellowship more appalling than in the crowded loneliness of the great city. Nowhere are bodies more jostled, nowhere are human souls so much alone. In the face of such facts, in the presence of such need, a divided, ineffective Christian Church is nothing short of a tragedy, and a petty sectarianism stands rebuked by the awful realities of modern life. No wonder Jesus wept over a city, knowing its cruelty, its black wickedness, its nameless possibilities, and its aching pathos.—*Christian Century.*

Reconstruction of Religion: A Sociological View

Abstract of Professor Ellwood's New Book, "Reconstruction of Religion."
For sale by the Universalist Publishing House. Price $2.25.

A crisis confronts religion in the modern world, believes Professor Ellwood. A new reformation is necessary besides which the Protestant Reformation of the sixteenth century will seem insignificant. Not only have old theological beliefs crumbled, but the theological way of looking at life and at things generally is no longer of vital importance. The new religion will be sociological, rather than philosophical. It will emphasize that the only way to serve God is to serve man. It will be collective rather than individualistic, recognizing that while a redeemed society presupposes redeemed individuals, its chief emphasis is upon the need of creating an ideal human society, a kingdom of God upon earth. It will be united with scientific social knowledge, failing to expect that the processes which men make use of in judging other affairs of life will not also be applied to it.

The world can no longer continue to exist half-civilized and half-pagan; it must become either one or the other, Mr. Ellwood points out, and by paganism he means that type of social life and ethical ideals, discovered by Machiavelli and Nietzche, in which power and pleasure are frankly avowed as the ends of individual and group action. While the ruling classes have through the centuries accepted a conventional Christianity, they have at heart been pagan, being careful never to permit their so-called religion to interfere with the "*mores*," or customs, which have controlled the practical affairs of their life. But now the War, together with the terrible agencies of destruction which modern science has placed into the hands of men, has proven that we can no longer live together upon the old basis of a balance of power for selfish interests. We must have at last a Christianity which shall bend its energies to making our whole civilization conform to the Christian ideal of life.

If we build our social world in accordance with modern social science, will it turn out to be the world of Jesus' vision? Being a sociologist, Mr. Ellwood believes that it will, and gives the reasons for his conviction. In accordance with the teaching of Jesus, modern social science shows beyond all doubt that the wealth of the world really resides in men; that apart from them there are no values of any sort; that all the values which we know are of their creation. Hence the greatest concern of human society must be the production of men who can take their place in our human world and help to carry on its life in the best ways possible. In social science as in Christianity, we learn that if the world wants peace, it must find a way of breaking down the barriers of misunderstanding and selfishness which now separate classes, nations and races, and prevent the realization of human fellowship. Social science teaches the essential identity and universal interdependence of all men. It has discovered that there is no way in which the world can be transformed from a world of egoism and strife to one of fellowship except by the leadership, and, if necessary, by the suffering, of those who have the vision of a better human world. Sacrifice as an end in itself, however, is not justified by either sound religion or sound science. This is a vicarious world, but not as stupidly conceived by the mediaeval theologians who located the one vicarious act of importance in the death on the cross. Life is vicarious in that wherever there are moral beings its processes begin and continue and end with exchanges of sacrifices. Every generation of men must stand upon the shoulders of the preceding generations. Uncounted toil and suffering of hundreds of generations have made possible whatever we enjoy to-day; but we too must toil and suffer if the world to-morrow is to live a nobler life. So plainly are the principles of Jesus the only ones by which men can satisfactorily live together that we might just as well forget the law of gravitation as to ignore the principles which he has set down. The social world, like the physical world, is a realm of law. Men reap what they sow in a social way, though the men that reap may not be the same as those who sowed.

Just what measures should be taken in the family, in industry, and in political life, to realize the Christian ideal, Mr. Ellwood, according to his application of the principles of social science, indicates. Social religion, he points out, reveals that the chief end of marriage and the family is the child. If humanity is to progress, the whole of human society must be so organized as to maximize the number of normal homes in which children can be properly cared for and given a fair start in life. Thus it becomes evident that the family should be dissolved only when the interests of the child demand it. Public conscience in every community should insist that not only industry but all other material conditions should be such as to favor the upbuilding of family life. If eugenics were ever made the basis of a code of minute legislative prescriptions regarding marriage and reproduction, doubtless it would become an intolerable tyranny, but as the basis for social ideals it is invaluable. In the great structure of civilization the one concrete problem which looms everywhere as of supreme importance is the problem of child welfare, for there is opportunity to improve human life only as new lives enter to make a fresh sart.

No phase of life has come less definitely under the influence of ethical religion, according to Mr. Ellwood, than the economic. Our present economic system emphasizes rights, privileges, and rewards, instead of functions, obligations and service. Nor is the problem one merely of a change in an external order. The whole spirit of our business and financial world must be changed. The social ideal which religion sets up for economic life, however, must be economically possible, if it is to be practicable. It would be impossible, for example, to establish at present pure communism. It has sometimes been said that private property develops only the egoistic impulses, but it is evident that private property if rightly used may develop equally the impulses of altruism. Nor is it possible to abolish at once social and economic classes. Every highly developed civilization must have its different classes to carry on its work. But because classes can not be wiped out, this does not imply that friction can not be abolished. A Christian social order depends more upon inner attitudes and ideals than upon external forms and machinery. Service of humanity must be made the end of economic life. Remuneration must be based upon service rendered, service not merely to one or a few, but to society at large. The entire order of society should be such as to encourage creative labor by all who are able to work. Every community should maintain a minimum standard of welfare for all its citizens beneath which it should suffer none to fall as long as its total resources are adequate to meet the need. It is no exaggeration to say that we need not have poverty in our midst a generation longer than we want it, provided we are willing to bear the cost of the scientific measures necessary for its abolition. Unless humanity's resources are crippled by further wars and class conflicts, probably the most advanced nations of Europe and America could abolish poverty within a generation or so, if they so wished. The funds needed for its abolition, Mr. Ellwood would draw in the main from the wealth which has come to individuals as a result neither of creative labor nor of personal savings. But as long as economic possessions are valued more highly than human lives, he continually emphasizes, just so long will it be impossible to put on a program of social and economic justice in society at large. No economic disaster will come to our world through following out the ethical economic principles taught by Jesus, but, on the other hand, social disaster will inevitably come if much longer we attempt to conduct our business and industry upon the principles of paganism.

Before indicating the reconstruction needed in our political life, Mr. Ellwood would make plain that above all lesser groups, and next to humanity itself, stands

(*Continued on page 21*)

Young People's Christian Union

DIRECTOR'S DATES

Aug. 18. Plymouth, Mass.

Aug. 29-Sept. 4. Y. P. C. U. and Sunday School Institute, Murray Grove, N. J.

Sept. 5. Vermont Y. P. C. U. Convention, Springfield.

Sept. 11-16. Y. P. C. U. and Sunday School Institute, Chicago.

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GOING TO SCHOOL

Down at Ferry Beach the young people of the church went to school during the week following the Worcester Convention. The attendance was larger than a year ago, for many western delegates from Ohio, Illinois, Minnesota and California, took advantage of their nearness, and came to Ferry Beach. But there was at least as large an attendance of New England young people, some of whom could not go to Worcester and some of whom did. This year the Y. P. C. U. Institute was put on the basis of a real school and a nominal registration fee was charged. In spite of this, or because of it, there was an enrollment of 107, in place of less than ninety last year, and at the same time there was an improvement in the regularity of attendance at the various classes.

The increasing interest in Institute work —and when the time comes, probably the same thing can be said regarding Chattanooga, Murray Grove and Chicago—means that the young people of the church are taking more seriously their task of preparation for leadership in the church of tomorrow and they are devoting at least a part of their vacation days to it. There are some gloomsters who would have us believe that the generation now in high school and college has little or no interest in religion or in anything else that is serious, but if such a one could have spent the week at Ferry Beach, and had kept an open mind, he would have been convinced of his mistake.

There was plenty of fun and ample time for recreation. There was no burning of the midnight oil in order to prepare for the lessons of the morrow. There was ample evidence that the play spirit was abroad, but none of these things interfered with the real purpose and work of the Institute. The young people came to learn as well as to play, and they did both with enthusiasm.

It is evident that we are building at Ferry Beach an institution that will have a marked influence upon the life of the church. What Dr. Shinn had in mind: A place for summer meetings of an inspirational, and especially of a missionary, nature, will be cared for, as it has been and is. But there is being added thereto the spirit of a summer school for school workers in various lines, and, as a result, not only the Union, but the Sunday schools and the Women's Association will be richer and better equipped.

When people, and especially young people, will give up one or two weeks of their summer vacation for better preparation for the service of Christ and His Church, there is reason for optimism.

If the church is wise, it will make ample provision for the needs, both material and spiritual at Ferry Beach, so that the work of this institution can be more effectively done. An investment in education is the best investment which any individual or church can make.

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A TALE OF MYSTERY

Some weeks ago a district rally of the Y. P. C. U. was held in the birthplace of the National Union, the First Universalist Church in Lynn. The young people attended the vesper service, marching together from the vestry where they had spent an hour in getting acquainted. As we entered the church from the side vestibule, the music of the wonderful organ was right over our heads, when we turned to walk down the center aisle the mighty volume of it came like a flood into our faces, and when we were seated in the front of the church, its echoes came from some distant recess that seemed very far away. As we marched to our place, every one of us looked around; there was the choir loft and the choir was in its place; there was the pulpit platform and the minister was there; there were the organ pipes—at least a part of them—but look where we would we could see no organist. Finally it was revealed to us that the organist sat at his key-board in the choir-loft, but in a seat so low that he could not be seen except by the minister and choir, those with whom he was working to make the service a perfect whole.

And I thought, how like some of the workers in our churches, who occupy very inconspicuous positions, and yet whose hands help to make and keep the harmonies without which no church can succeed. It requires a trained hand, and a willingness to occupy a lowly seat, but the result is felt in every part of the church, by the one who makes it his home and knows where the unseen wonder-worker is, and by the stranger within the gate who hears and is refreshed, but knows not to whom his gratitude is due.

That wonder-worker does not produce those harmonies simply by waving a magic wand. From the organ manual to the pipes run innumerable wires and tubes, and between them there is much machinery carefully planned and constructed. No one sees that machinery, most of the time; even the organist is unconscious of it; but it is there, and working all the while. If it fails, the harmony ceases or changes to discord.

And I thought, there are some people who wish to enjoy the rich harmonies of faith and love, but would abolish or neglect the machinery which makes it possible to translate the harmony which is in one man's soul into music that will enter the heart of another. They believe in religion but have no use for the church. For verily, the man who oils and repairs the machinery is doing his bit to bring the glorious harmony of all souls with God into a now discordant world.

Stanley Manning,
Director of Young People's Work.
Foston, Aug. 7.

For the Quiet Hour

The great souls never seek revenge, but live
To sweeten life, to give and to forgive;
Behold, too, how the camphor-trees impart
To the biting axe the fragrance of their heart.

Eduin Markham.

"No great things are ever accomplished by any one who has not first accomplished a great many little things. A great many little successes form the foundation for a great success."

The world will be saved by the average church member. God's prophets declare the way of salvation, but their illumination of spiritual mysteries, their fiery denunciations of sin, their moving appeals to heart and conscience, fall short of the objective unless the people themselves tread the path of truth and duty. God's saints, in the bold and beautiful lines of their own characters, engrave upon the memory of mankind examples of holy and heroic living. But such witness-bearing at the stake, in the dungeon, in the rush of twentieth century life, the gallant pioneer work of reformer and missionary, count for little unless the people follow in their train.

Congregationalist

Do not neglect to rub shoulders with the immortals, with the pure idealists; that is, with the greatest thinkers in science, with the most inspired prophets, the most glorious artists, the most noble poets.

R. W. Gilder.

Obedience must be the struggle and desire of our lives; obedience, not hard and forced, but ready, loving and spontaneous; the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God.

Phillips Brooks.

Why should we live halfway up the hill and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would only climb higher and walk in the light of His face?

Alexander Maclaren.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

AROUND THE CLOCK AT NORTHFIELD

(Continued from last week)

The following day, July 13, the regular program commenced in earnest. Immediately after breakfast Camp Murray assembled on the steps of Sage Chapel for a brief devotional service. For each camp the day began in this way; some, however, chose an earlier rising hour that this first meeting might come before breakfast.

Each morning, from nine to twelve o'clock, was divided into three forty-five minute periods. The first offered five classes in Bible study; the second period, four classes in Methods and three on the textbooks, "Lighted to Lighten" and "India on the March."

(One day as we were hurrying to classes, I chanced to meet a certain Universalist woman with a copy of the last-named book under her arm. There was no time for conversation, but as the title page caught her eye she called back that she doubted if India were any more on the march than we were!)

The difficulties of deciding upon "electives" at college for a year are as nothing compared to the problem confronting many who wanted to take, during the week, at least six of the twelve courses offered for these two periods. Once enrolled, one was supposed to attend the same class throughout the week, so the right choice was a matter of grave responsibility!

It was interesting to compare notes at luncheon that first day. Many were the enthusiastic exclamations regarding this or that leader, or a certain missionary from India, who, all the camp girls declared, was "simply wonderful."

To return to the first period—the outstanding leader during this hour was Dr. Frederick C. Spurr, pastor of the Regent's Park Baptist Church, London, England. According to the *Boston Transcript*, Dr. Spurr is one of the strongest personalities that a Northfield Conference has seen in recent years. Those whose privilege it was to be one of the five or six hundred listeners each morning will never forget his interpretations of the life of St. Paul.

For the women who are interested in the organizational end of the missionary society and are on the alert for more efficient ways of carrying on this part of the work, the class in Methods, under Mrs. E. C. Silverthorn, during the second period, held much of value.

Likewise for the young women, a class under Miss Alma J. Noble, executive secretary of the World Wide Guild of the Baptist Denomination, sent each member away brimful of new ideas to carry out during the coming year.

For the third period, every one assembled in the auditorium, when Miss Gertrude Schultz took up, chapter by chapter, the current textbook "Building with India," by Dr. Daniel J. Flemming.

Churches of all denominations and people of all ages will be studying India this year. Events of recent months there make it a timely topic. India has changed rapidly in the last decade and to-day the land seethes with unrest, but an unrest that promises still greater advance. To understand India's peoples and the task of the Church in shaping their future is the duty of every world-Christian.

The last period closed with a prayer service, which was a fitting benediction to the morning's program. During these sessions we learned much; we were inspired and uplifted. Each day, as our horizon broadened before us, we felt anew the great responsibility which is ours as Universalist women. Although expressed in different ways I am sure each one voiced this prayer for herself and for her Church:

"God of the Nations, hear our call,
Thou who art Father of us all;
Show us our part in Thy great plan
For the vast brotherhood of man."

(To be continued)

* *

Those who wish to extend greetings to our new missionary, as she starts for Japan, may do so by sending a steamer letter. Address to Miss Bernice Kent, Steamship Empress of Canada, Vancouver, Sailing Aug. 24.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

FORWARD AT FERRY BEACH

First reports from Ferry Beach indicate an increased registration and a spirit of earnest endeavor. All members of the faculty came, according to expectations, and came prepared to give the students something thoroughly worth while. This is to be regarded as the opening advertisement for the Insitute of 1923.

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THE MURRAY GROVE INSTITUTE

The dates of the Murray Grove Institute are from Aug. 28 to Sept. 5. And the faculty is one about which to get enthusiastic. Here are speakers and their subjects:

The Deeper Bible, Rev. John Murray Atwood, D. D.

Instruction in Missions, Rev. A. Gertrude Earle.

Sunday School Administration, Mrs. Ottis E. Mercer.

Making the Sunday School Go, Mrs. Ottis E. Mercer.

The Adolescents, Rev. Helene Ulrich.

The Work of the Y. P. C. U., Rev. Stanley Manning.

* *

NORTHFIELD

It is good for our Universalist workers to go to the great interdenominational Sunday school gathering at Northfield, Mass. It is good for our Church to have them go. And it is good for the people of other churches to have them go.

We had twenty-one representative present this year, including Mrs. Caroline Clark Barney, who was a member of the faculty. The total registration was nearly seven hundred, the Congregationalists having the largest number.

The course was admirably arranged, with inspiring instructors dealing with all phases of Sunday school work. Each person receiving a certificate was required to take two intensive studies, with outside work, and one auditing subject. Notable among the themes discussed was that of week-day religious education, a subject which can not be overlooked by any serious friend of American children.

The spirit shown toward the attendants from the liberal churches was most delightful. Mrs. Barney and Dr. Huntley are on the Board of Management for the new year, the latter on the Committee on Business. Undoubtedly Mrs. Barney will continue as a teacher.

It is hoped that next year the attendance from Universalist schools will be multiplied at least by three.

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A WISE MISSION CIRCLE

One reason that the Sunday school at Canton, N. Y. is making such rapid progress is that the local Mission Circle has adopted the school as its special field for home work.

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THE NEW HYMNAL

Mrs. Cushing and her assistants are meeting often for work on the new Sunday School Hymnal, and the prospets are that the book will be ready for our schools early in the autumn. It is hoped that the volume, containing a comparatively small number of hymns, all carefully selected, will meet the demand for "a good book at a small price."

* *

AN EVERGREEN COUNCIL

A good many parishes have reported that they have "evergreen" Sunday schools, that is schools that hold fifty-two sessions a year. Muncie, Ind., is not satisfied with that but has a Council which meets once a month on week-nights and refuses to discontinue for the summer.

Among Our Churches

Mid-West Letter

Practically all the pastors in this district are now enjoying a well-earned vacation. I have been busy during July, visiting St. Paul and Minneapolis, as well as Marseilles, Galesburg, Urbana, and other points in Illinois. During August I shall be at home, though even then I shall preach several times. Somehow I hate to stop preaching the "good news" even to take a vacation. On July 16 I preached at Dr. Brigham's church, St. Paul's-on-the-Midway, where Rev. John M. Grimes is supplying the pulpit during the summer. Rev. Edwin A. Cunningham of Indianapolis is the summer preacher at the Church of the Redeemer. The new church on the North Side has already made remarkable progress under the pastorate of Rev. Lucy Markley, who is now spending her vacation in the East. * * Rev. Edward M. Minor of Hutsonville, Ill., is candidating in Marseilles, where we hope soon to settle a pastor. Recently I preached there twice. This church seems alive to its splendid opportunities. * * Rev. William J. Taylor of Wausau, Wis., is taking his vacation in Europe, accompanied by his wife. * * **Galveston, Ind.**—Summer services are being held here every Sunday, under the leadership of the new pastor, Rev. W. O. Bodell, who has taken hold of the work in a remarkable way. He has already won the respect of the people of this little city, including the pastors of the other churches. Union services of the Protestant churches are being held Sunday evenings, at which the different pastors preach. There is a splendid spirit of co-operation. * * **Waldron, Ind.**—Hundreds attended the annual "All-Day" meeting held in the grove of the Delos H. Thompson Home for Aged Women." Mr. M. A. Beagle, who is treasurer of the Indiana Convention, and his able wife have charge of this home. Even under great handicaps, Mr. Beagle performs miracles in carrying on the work. The forty acres of land, the property of the home, are well farmed and cared for. Funds are greatly needed, however,. This worthy institution should have the support of Universalists everywhere. * * **Manchester and Milan.**—I recently held services at Manchester and Milan in the southern part of Indiana, where we have two churches, which, while small, are doing a splendid work. The Manchester church has a loyal and devoted constituency. A gold star shines over the pulpit in memory of Keith Ross, who gave his life in France. The church has a fund of $600 in its treasury, and it was Keith Ross's first dollar that started this fund. The people in this parish are not rich, but they know how to give. * * **Mentone, Ind.**—An all day annual meeting held here was a success. A large audience gathered in the wonderful maple grove where the meetings were held and listened to the gospel of "good news." It is planned to make this event an annual affair. I heartily advocate that especially here in the Mid-West where the summers are so well adapted for the purpose, a practise should be made of holding such meetings as this All-day meeting at Mentone. I also believe that Universalists should hold camp meetings along the shores of the Great Lakes. Our spiritualist friends and thousands of others hold summer camp meetings, and I feel that we are making a mistake not to take advantage of this opportunity. Won't somebody write and help me in planning such a gathering for next year?

Luther R. Robinson.

St. Paul, Minn.

Vermont and Quebec Letter

Morrisville. — After an interim of about four years, during which time the Superintendent has served this parish as pastor, Morrisville is again at work under a resident pastor. Mr. Edward Ellis assumed the pastorate on July 16 and is already well into the work. Mr. Ellis comes to us from New York State where he has recently been granted a license to preach. He was formerly a reporter on the *Knickerbocker Press* of Albany and recently has been engaged in Y. M. C. A. work. He is filled with the spirit of enthusiasm and brings from his former work some evangelistic methods, perhaps somewhat startling but nevertheless appreciated by his staid Vermont parish. * * **Bethel.**—Extensive plans are under way for the renovation of the interior of this church. We think little or nothing has been done in this line since the church was thoroughly remodeled and renovated with the generous assistance of the late Mary E. Harrington. This church is not only one of the oldest buildings in the state, but it is one of the best-adapted to church uses. Its renovation will place it in position to do even more effectively the community work, which it has always undertaken to some extent and which it ought to undertake more completely. Bethel is one of the few towns on Vermont where our church leads in influence and constituency. Its pastor, Rev. W. C. Harvey, holds an enviable position in the community. * * **St. Johnsbury.**—This church is likewise in the throes of extensive repairs; the interior has entirely re-decorated and a new roof has been put on. The new pastor, Rev. Greoge W. Scudder, has been compelled to open his pastorate with services held in the vestry. Recently this church received a bequest of $25,000 to be applied upon the building of a parish house. There is considerable interest as to just how this bequest is to be expended to the best advantage. It might easily become a "white elephant" upon the hands of the parish. St. Johnsbury affairs, however, are administered by a capable group of business men, and there is little doubt that the best interests of the parish will be secured. With the new parish house, with the parsonage now freed from all conditions, and with a commodious and convenient church building, there is little doubt that this will be one of the best equipped parishes of any denomination in Vermont. * * **Law Enforcement in Quebec.**—Rev. E. E. Marggraf, long our pastor at North Hatley, P. Q., writes me that a law, which has been upon the Statute Books of the Province since 1824 but which has never been enforced until January 1, 1922, requires that the clergy of all denominations of the Christian Church must be British subjects. The clergy in Quebec are civil officers and have charge of burial, baptismal and marriage records for the Crown. Hence the enforcement of the law. This is particularly inconvenient for incoming clergymen, as a three years residence in Canada is required before application for citizenship may be made. Inasmuch as the various automobile factories seem to be establishing branches on the other side of the Canadian line in order to escape duty payments, it would seem necessary for our church to follow their example and establish a theological school in Quebec that we may furnish the home product to our Canadian churches. Mr. Marggraf has recently been at Huntingville to officiate at the funeral of Albert L. Aldrich, Mr. Coulter, the pastor at Huntingville, being disqualified to officiate under the law. * * **Barnard.**—Rev. F. H. Billington of Gorham, N. H., who was to have taken the summer pastorate here was unable to do so on account of continued ill health. Mr. Percy Smith of Crane Theological School supplied the pulpit for the first two Sundays in July, and the pastorate for the rest of the summer has been taken by Rev. W. H. Skeels, pastor-elect at Barre. Mr. Skeels made a record trip by car from his former parish at Denver, Colo. He has some things to say about mud which sound well in a sermon but do not look well in print. It was my privilege to call upon Mr. and Mrs. Skeels at Barnard recently and they were just starting out for the berry fields and showed little ill

effect from their long trip east. * * **Wells.**—The superintendent began a short summer pastorate at this church on July 30. Conditions are changing somewhat in this little parish, making some of us anxious as to the future. For three generations the same names stood upon the rolls of the church year after year. Now many of the old farms are being sold to foreigners and while they make good citizens, they make the future of the Protestant church in the town problematical. However, quite a good deal of the old stock is still left and no man ever had a more intelligent, appreciative audience than is found here. And I'm willing to wager the members of this audience know why they are Universalists better than some city audiences. * * **Richmond.**—Here we have a federated church, presided over by that rare type of minister who can be a minister to all classes of people and all denominations without favor and without prejudice. It was with a good deal of regret that I learned that Rev. Frank S. Hazen was in ill health and that considerable anxiety was felt concerning him. It is with a good deal of pleasure that I am able to report that he seems to have almost entirely recovered from his trouble and is actively at work in the parish. * * **Northfield.**—Great plans are under way in this old church. Rev. H. G. Mann has the faculty of finding something interesting for his people to do—especially for the men. Committees of all sorts are actively at work and plans for the future are being constantly formed. Uncertain for the present whether an entirely new church building or the complete renovation of the historic old building is the proper move for the parish, new pews have recently been added to the equipment which can either be used in the old or new building. * * **Loss to the Denomination.**—The recent deaths of Mr. and Mrs. Carlton Felch of St. Johnsbury means a distinct loss to the Universalist Church as a whole. Mr. and Mrs. Felch, the parents of George C. Felch, president of the Vermont and Quebec Convention, were of the type which gave Universalism standing and respect in the earlier days. They were loyal, intelligent, consecrated and devoted. Though for several years they have been prevented by advancing years from their former activity in church affairs, their cordial interest was ever present and their wise counsel was always ready. Mrs. Felch was one of the famous French family, a name known for many generations of Universalist history. Mr. Felch, a veteran of the Civil War, was a perfect type of that keen intellectual and quaint kindly humor, typical of our old New Englanders. It seems to have been a particularly kindly fate which provided that these two people, who had lived so long together, should have been separated by death for so short a time, only three wekes elasping between their deaths. * * **Conventions.**—The annual Conventions of the various organizations of Vermont and Quebec will be held at the Universalist Church in Springfield from Sept. 4-7. The assembly begins with the session of the Y. P. C. U., continues with the W. U. M. A., the State and Provincial Convention and closes with the Sunday School Association. According to the vote of the last Convention, all the business of the State and Provincial Convention will be transacted on Wednesday, Sept. 6.

George F. Fortier.

Church News and Interests

DENOMINATIONAL CALENDAR

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

Aug. 13-27. Vacation period at Ferry Beach.

Aug. 17. Annual Meeting, Murray Grove.

Aug. 18. Fair, Murray Grove.

Aug. 18, 19, 20. Universalist Institute and Reunion with Field Day, Plymouth, Mass.

Aug. 22-26. W. N. M. A. Institute, Murray Grove.

Aug. 29-Sept. 4. G. S. S. A., Y. P. C. U. Institutes, Murray Grove.

Sept. 4-7. Vermont and Province of Quebec Convention, Springfield, Vt.

Sept. 21-24. North Carolina Convention, Outlaw's Bridge.

Sept. 26-28. New Hampshire Convention, Concord.

Oct. 9-11. Illinois Convention.

Oct. 11, 12. Minnesota State Convention, Rochester.

Oct. 19-22. Kentucky Convention.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,676
New Haven	3
Syracuse, N. Y.	2
Total	1,681

CHRISTENINGS

Previously reported, 709. Syracuse, N. Y., 4. Brattleboro, Vt., 8. Total, 721.

PERSONAL

Rev. and Mrs. Tom Roscoe quietly celebrated the fiftieth anniversary of their marriage at the home of their son, Mr. Albert Roscoe, 44 Farrugut Ave., Medford, Mass. There were remembered by their many friends by cards of greetings, flowers and gold.

Mr. Roscoe has held pastorates in Rochester, Vt., Enfield and Westmoreland, N. H., and Machias, Me. Since leaving Machias, he has been in poor health and, as the result of a shock, for the past six years has been an invalid.

California

Santa Paula.—Rev. Frank Lincoln Masseck, pastor. While the pastor and his wife were enjoying a camping trip in the Yosemite, painters and decorators under the direction of the church, took possession of the parsonage, and gave it a thorough treatment. Every room was transformed—floors refinished, ceilings whitened, the study painted and papered, new set tubs installed on the back porch—so that when the pilgrims returned, they found the house in the best condition it has been since it was built.

Massachusetts

Jamaica Plain.—On June 1, Rev. Merrill C. Ward finished a nine year pastorate at this church, a pastorate marked by an active and harmonious spirit within the church and by Christian service to the community. A farewell dinner at the Elms was given Dr. and Mrs. Ward by the ministers and their wives of the different churches in the city. During the remainder of June services were conducted by Mr. P. W. Geer on June 4, by Mrs. Mary I. Chamberlain on June 11, and by Rev. George E. Leighton, D. D., on June 18. It is with regret on the part of all that Dr. Ward leaves.

Maine

Guilford and Sangerville.—Rev. Merrill C. Ward, pastor. Mr. Ward commenced his pastorate here on June 4 by preaching the baccalaureate sermon before the graduating class of the Guilford high school. On June 26 an installation service was held, when Rev. Ashley A. Smith, D. D., of Bangor, gave the sermon, Rev. J. F. Thompson of Dover offered prayer, and Rev. M. G. Folsom, state superintendent of churches, gave the charge to the pastor and people. A reception followed the service at Guilford, and the following evening a reception was held at Sangerville. On June 20 the Guilford Mission Circle entertained nearly twenty guests, who motored over from Dover and Foxcroft. On June 28 the Ladies' Circle served a salad and strawberry supper. Dr. Ward conducted services in the dormant Baptist church at Guilford Center. On July 16 the churches closed until Sept. 1. Painting and improvements are under way. The pastor and his family are enjoying a vacation at Buxton, Me.

New York

Southold.—Rev. Abram Conklin, pastor. This church is one of the most attractive churches in the region. A splendid new organ with two manuals, fourteen stops, and a number of couplers to give it range and variety, has just been put in. The church has recently been re-roofed and electric lights installed. Through the generous aid of Mr. Perlwitz, the artist, who gave both his time and genius to the work, the interior of the church has been made beautiful. The mural decorations represent the curtain of a temple drawn

de and revealing a lighted torch in the y, which symbolizes the light of the ospel for which the Church stands.

Syracuse.—On the closing service before cation, three children were christened. efore that time, one other child was ristened and two members received, not eviously reported.

Ohio

ringfield.—Rev. Ira W. McLaughlin, stor. On July 30 a special service was ld, when Rev. Richard H. McLaughlin Everett, Mass., preached on "The Six reatest Men in History." Besides the gular attendants, friends were present om Columbus, Urbana, Westville, Conord, St. Paris, Conover and Miami. A ountiful basket dinner was served in the urch dining-room following the service. he next regular meeting will be held ept. 4, August being vacation month.

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. ne child was christened on Children's unday, and on July 23, the last service efore vacation, Communion was observed nd seven more children christened. The unior Workers, an organization of eighteen oys and two teachers, held a covered dish upper on the lawn of Mrs. Leader's home. These boys have attended Sunday school aithfully and nine of them are members of he church. Eighteen were present at the ast meeting of the Daughters' Circle, when a social time was enjoyed. The Ladies' Circle held a lawn party at Mrs. Freeman Scott's, at which about $95. was realized.

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OPENING WEEK AT MURRAY GROVE

The season at Murray Grove formally opened Saturday, July 15, for its thirty-sixth annual session, with the resident pastor, Rev. Charles Kramer of Coopers-town, N. Y., and the congenial and efficient Mrs. Kathryn E. Mullen of New-ark, N. J., in charge, and with the largest attendance recorded in many years. For two weeks previous, however, Ballou House on the Atlantic City Highway, had been occupied by Miss Emma E. Krementz of Newark and her people, who make up a party of nine.

On Sunday, July 16, Dr. John van Schaick conducted morning worship in Memorial Church, taking for his text, "The Sea Is His." Dr. van Schaick's visit was entirely too brief. After leaving, however, he sent back this word: "Affectionate greetings to friends old and new. Shall long remember a lovely day with dear, friendly, helpful people."

On Monday morning, our week-end guests from Philadelphia and Newark made their exodus, with keen regret on the part of both them and us. The regular routine of study and recreation then commanded attention. Immediately after breakfast conference meetings were held. The new Murray Grove stereopticon has been installed and is being used to good advantage. We have Dr. Levi Powers' illustrated lectures, loaned to us by Mrs. Powers, and are also using the General Sunday School Association's lectures. Recreational activities are under the direction of Miss Dorothy E. Kramer.

On Saturday, July 22, a flag raising services was held, when a beautiful flag, the gift of James B. Knapp of New York City, the fifth flag to be presented to the Association, was unfurled. Mr. Kramer officiated at this service, Miss Charlotte Hickman, aged eighty-five years old, and little Ruth Kramer, aged eight years old, drawing the flag to the top of the pole. Miss Hickman has taught in the public schools of Reading, Pa., for sixty-four years, fifty-three of those years having taught in the high school. Mr. James B. Macneal of Baltimore, Md., hale and hearty in his eighty-first year, who has been present at the raising of all five flags, gave an account of each of these events. For thirty-six years he has been a regular attendant at Murray Grove.

The friendly family spirit which pervades Murray Grove is indeed a demonstration of the spirit of Universalism.

Charles Kramer.

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RECONSTRUCTION OF RELIGION

(*Continued from page* 16)

the state or nation, and that if we are to tolerate immoral principles in its organization, then a Christian social order becomes impossible. From Machiavelli's time up to the present day, our political life, he contends, has been controlled largely by the pagan principle that the end of the state, and even of political action within the state, has been power. In place of this politics of self-interest, he would substitute a politics of service, a politics of democracy. Then, patriotism and humanitarian religion would no longer be opposed, for the end of national existence itself would become service of humanity. Favorable to democracy as some of the higher ethical religions have been, it would soon be recognized that no religion has democracy so inwoven in its very nature as that of Jesus. Indeed it will be found that only in a world with Christian ideals and principles, can democracy truly be made safe. A Christian Democracy, and that alone, most ultimately solve the social problem.

Reform in our program of social pleasures and amusements is also urgently needed, if we are to realize the Christian ideal. Our world presents the amazing spectacle of more lives offered upon the altars of pleasure than upon those of war, famine, and pestilence combined. Religions of the past, and historical Christianity in particular, have made the mistake of taking too negative an attitude toward pleasure. A social religion working in harmony with social science will accept a positive, constructive attitude. It will demand that our pleasures and amusements be such as neither to weaken nor destroy bodily health. They must in no way stultify intelligence, encourage sensuality, or injure the rights and happiness of others. In short they must be such as to aid in building up the total life of humanity.

In this program for social redemption, the Church, Mr. Ellwood believes, is confronted with the greatest opportunity in its history. But before it can successfully preach a doctrine of reconciliation, it must itself become united. The basis of unity must be a genuine spirit of brotherhood and co-operation which transcends and tolerates differences in non-essentials. No other basis is practical. For once and for all, it must give up its "hospital" conception of religion, bearing in mind that, while it can not abandon its ministry to the individual, its main task is the establishment of the kingdom of God among men. It must undertake to deal not only with individuals but with mass movements, and forces that lie back of mass movements. It must control public opinion, for in the control and awakening of public conscience lies the only hope of transforming a non-Christian pagan society to Christianity. The methods which shall guide the church in its work of controlling public opinion, Mr. Ellwood goes on to outline. As it is only free and open public discussion which is competent to form true public opinion, he would have the church take the lead in the discussion of all questions where moral issues are involved. He would have in every church an open forum. He would have the Church advocate—within, of course, the limits of courtesy, decency and truth—free speech and a free press. In this it should be guided always by motives of disinterestedness. Since the press is perhaps the chief factor in the making and guiding of public opinion, it becomes the task of the Church to make its laymen, connected with the press, realize the great opportunity and accept the great responsibility which lies before them for rendering Christian service. This in the past the Church has failed to do. Hardly less important in the creating of the right kind of public opinion is the religious journal. In it should appear articles concerning every line of church work and social conditions. Above all, in its work of controlling public opinion, the Church must be intelligent, and intelligent in a sense that it never has been before. It must acquire a fuller knowledge of social facts, a fuller knowledge of the facts and forces which make or mar the lives of men. Its ministers should be trained even more in sociology than in theology. At present the church needs conversion to modern science almost as much as the world needs conversion to Christianity. Chairs of sociology, politics and economics should be established in all our schools of religion and in every Christian college, and influence should be exerted to get adequate instruction on all social matters introduced into our public school curriculum. In our Sun-

day schools especially, instruction should be given in social science. Good books on social and economic problems, written with a Christian background, should be used along with the study of the Bible. If Sunday schools were thus vitalized through study of concrete problems of Christian living, there would be less lack of interest in religious education on the part of both children and adults. The world is perishing for lack of knowledge of the way in which human beings should live together. The church holds one key to this knowledge, the social ideals of Jesus, and the social sciences the other. In the formation of an effective public opinion to create a Christian world, the church must use not only the key of Christian ideas, but also the key of scientific knowledge.

To those who wish to live a self-seeking life and to those unwilling to surrender self in service, Mr. Ellwood's program for a social Christianity will seem impracticable, for it has for its supreme motive that which was also the supreme motive of Jesus—love of, and loyalty to, the great community—humanity. Yet a Christian world is no impracticable world, concludes Mr. Ellwood; on the contrary, in the long run it will be found that it is the only world which *is* practicable.

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Notices

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

License to preach granted by New York Fellowship Committee to Edward Ellis on May 2, 1922, has been approved by the Vermont and Quebec Fellowship Committee.

George F. Fortier, Clerk.

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THE PLYMOUTH, MASS., CHURCH TO CELEBRATE ITS ONE HUNDREDTH ANNIVERSARY

Aug. 18-20 will be observed as the one hundredth anniversary of the founding of the church at Plymouth, Mass. The program is as follows:

On Friday, at 3 p. m., the pastor, Rev. S. E. Franc, will preside at the opening of the institute. Miss Elizabeth Randall, of Dean Academy, will give an address, "The Girl in Her Teens and Her Relation to the Church School," and Mrs. Stanley Manning will speak on "Phases of Young People's Work," following which a memorial service will be held at historical Burial Hill at the grave of Plymouth's pioneer prophet of Universalism, Rev. James H. Bugbee. In the evening Rev. Stanley Manning will be the speaker.

On Saturday morning, Rev. Laura Bowman Galer will give an address, "The Meaning of Salvation," and Rev. Richard McLaughlin of Everett will also speak. In the afternoon and evening an outing is to be held at Little Pond Grove, where in 1840 the first Universalist Sunday school picnic was held.

Dr. Frank Oliver Hall will conduct morning worship on Sunday and in the evening Judge Roger Galer will speak on "Our Present Duty."

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VERMONT AND QUEBEC UNIVERSALIST CONVENTIONS

The annual sessions of the Vermont and Quebec Convention and of its auxiliary associations will be held in Springfield, Vt., Sept. 4-7.

Invitation

The Universalist Society of Springfield extends a cordial invitation to the Universalists of Vermont and the Province of Quebec to attend the Annual Conventions from Sept. 4-7. Delegates and friends will be entertained in Springfield homes for lodgings and breakfasts. Dinners and suppers will be served by ladies of the Society at the usual prices. To secure advance accommodations, send name, date and time of arrival to Rev. George H. Welch, Springfield, Vt.

George H. Welch, Pastor.
George A. Perry, Chairman.

Y. P. C. U. Convention

Monday, Sept. 4, 2. p m. Song service. 2.30. Call to order, President E. B. Smith presiding. Address of welcome. President's response and annual address. Appointment of sessional committees 3.45. Institutes. 6. Annual Banquet. (75 cents a plate.) 7.30. Song service. 7.45 Business session. Reports. 8.30. Keynote address, Rev. George H. Welch, Springfield, Vt.

Tuesday, Sept. 6, 5 a. m. Sunrise service. Leader, Clifford Hunting, Huntingville, P. Q. 8.15. Song service. 10. Address, Rev. Stanley Manning. Unfinished business. Election of officers. 11. Adjournment. Picnic dinner.

Vermont and Quebec W. U. M. S

Tuesday, 2 p. m. Opening service. Call to order Appointment of sessional committees. Reports of officers. Reports of departmental chairmen. President's annual address, Mrs. George F. Fortier, Morrisville. Address, Miss Susan M. Andrews, representing the W. N. M. A. Business. Reports of sessional committees. Election of officers. Adjournment.

Vermont and Quebec Convention

Tuesday, 7 p. m. General mass meeting. Addresses of welcome. Response and annual address, George C. Felch, St. Johnsbury. Appointment of sessional committees. Address, Miss Susan M. Andrews. Address, Rev. John Smith Lowe, D. D. Offering for the work of the Women's Missionary Association.

Wednesday, Sept. 6, 8.30 a. m. Business. Reports of Convention officers and committees. 10.30. Denominational interests as represented. 11. Occasional sermon, Rev. E. P. Wood, Brattleboro. Annual Communion service at the Convention Church, Rev. George F. Fortier, pastor of Convention Church at the Table, the deacons of the Springfield Church and of the Convention Church, in service. 2 p. m. Continuation of Business Session. Reports of sessional committees. Election of officers. 3 p. m. Special appointment. Address, Rev. H. Sumner Mitchell, Burlington, Vt., representing the Unitarian Church in Vermont. 7. Mass meeting. Devotional service, Rev. W. H. Skeels, Barre. Vt Address, Rev. George D. Walker, D. D., Carthage, N. Y., superintendent of New York churches. Address, Rev. George E. Huntley, D. D. Annual offering.

Vermont and Quebec Sunday School Association

8.30. a m. Call to order. Vice-president, Mrs. Leon I. Leader, presiding. Business. Institute in charge of Dr. Huntley. Election of officers. Adjournment.

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What He said:

Jack introduced me to her.
I danced with her two or
Three times, then
I took her out to
Look at the moon
Above the silvery waters
Of the lake,
And then I kissed her.
How many times I
Don't remember, but
The next day I went down town
To the five and ten cent store.
She sold me a ten cent comb!
Where the dickens
Is Jack?

What She said:

Gee, Goitie, you oughta been at the swell party I was at last night. A guy that said his name was Jack took me. Yeah, on State street. Gee, the men looked just like the guys we saw when the Welfare League took us to that theater where the people in the play sang and everything. There was one guy there, of course I mean at the party; what's the matter, you dumb or something? Well, this guy was some pipe. Take it from me, Goitie, he was a regular swell. He took me out on the porch, to look at the moon, he said, and mugged me. And then this morning when I gets to woik late he comes in and buys a ten cent comb! Holy Gee, Goitie, ya can't tell a thing about these swell boids.—*Paule Maule, in Cornell Daily.*

* *

This startling advertisement recently appeared in a town newspaper:

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For Sale—Sacrifice 7-room California house partly furnished, lot 40 x 160. Price $3,000 (including 4 lady boarders). $1,000 cash, bal. easy terms. ——— St., take Garvanza car, off York Blvd.—*Classified Ad. in the Los Angeles Times.*

* *

Another bar to marriage is that nowadays a fellow can't support the Government and a wife on one income.—*Columbia Record.*

* *

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Eliza pondered for a moment, then bent over the laundry tubs once more. "No, ma'am," she said, "it ain't been in the wash yet."—*Selected.*

* *

Lawyer: "But couldn't you let me have some of his love-letters?"

Breach-of-Promise Client: "There weren't any—we had home wireless ɔsts."—*Opinion.*

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